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FATE

August 1990

Vol. 43 • No. 8

Issue 485

Publisher Carl Llewellyn Weschcke
Editor-In-Chief..... Donald Michael Kraig
Managing Editor..... Phyllis Galde
Designer/Artist Norman B. Stanley
Circulation Manager Valerie L. Bowden
Consulting Editors: Jerome Clark, Mark Chorvinsky, John Keel,
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ADVERTISING SALES

Mary Jo Doyle—Advertising Director

Write to:
FATE Magazine
Llewellyn Publications
P.O. Box 64383
St. Paul, MN 55164-0383

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FATE (ISSN 0014-8776) (USPS 501-470) is published monthly by Llewellyn Worldwide, Ltd., 84 S. Wabasha, St. Paul, MN 55107. Second class postage paid at Minneapolis, MN and additional entry offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: \$22.95 per year (add \$5.00 a year postage for Canadian and foreign subscriptions). Address correspondence regarding subscriptions and address changes to FATE Subscriptions, 170 Future Way, Marion, OH 43305. POSTMASTER: Send address changes to FATE, 170 Future Way, Marion, OH 43305. Copyright © 1990 Llewellyn Worldwide, Ltd.

PRINTED IN THE UNITED STATES OF AMERICA

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THIS MONTH'S COVER ART BY CHRISTOPHER R. WELLS.

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I SEE BY THE PAPERS

By Donald Michael Kraig



QUOTE OF THE MONTH:
They just didn't believe there was anything in it at all. Even a geologist we met on the boat going over said, 'Forget it, the island's as dry as a bone'."

—Sheila Hedges, Dowser
Quoted in *Psychic News*

There are 15 farmers on Lundy Island, a small rock outside England's Bristol Channel. Last summer they were caught in a drought and had only 17 days of water left. As noted above, the geologists had given up hope.

But dowser Sheila Hedges decided to give it a try. Armed only with a hazel twig, Ms. Hedges claimed to have located water a mere 90 feet below the surface. Within a few hours, water was flowing from the newly-dug well at better than 20 gallons per minute.

This is only one instance which proves that dowsing works—sometimes. It has been used successfully for thousands of years

by millions of people. We have seen claims that during the War in Viet Nam some soldiers used dowsing to find land mines. I have also seen claims that some phone companies use dowsing to find buried phone lines.

And yet, people still don't know how, or why, it works. Even the successful Ms. Hedges says that "it's a mystery to me how it works."

In fact, honest dowsers admit that they are not always able to find water. When Hedges fails to locate water, she waives her survey fee. New research, however, may provide an answer.

One theory of dowsing is that it is not the water (or gold or other desired object) that pulls the divining rod(s) held by the dowser. Rather, it is the innate psychic powers of the dowser that manifests the sudden and strong motion of the physical tool. In other words, dowsing may simply be another psychic power possessed by us all.



Donald Michael Kraig



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If this is so, researchers Michael Persinger and Stanley Krippner may have an explanation as to why dowsing—as well as other forms of ESP—works on some occasions and not on others. These researchers theorize that ESP may be an energy that is transmitted by low-frequency electromagnetic waves. These waves are at their highest when the Earth's geomagnetic activity is low. But can their theory be proven?

According to *Brain/Mind Bulletin*, the researchers have presented some good evidence for their case. You might think that the natural magnetism of Earth, which is produced by our planet's iron core, stays constant. Actually, various factors, including artificial electromagnetic fields and solar activity, affect the strength of the Earth's magnetism. Persinger and Krippner used the daily average of geomagnetic activity and traced it back for over 100 years.

They then compared these figures with some noted and well-documented ESP studies, including the 1886 study of spontaneous telepathy near a death or crisis as performed by Gurney, Meyer and Podmore, and the Maimonides dream telepathy research performed a few decades ago.

The results were unequivocal.

When geomagnetic activity was high, ESP did not work very well. When ESP worked well, geomagnetic activity was low.

This research is still too new to explain why and how ESP works. Even Persinger and Krippner say that ESP may not be transmitted electrically. They say it might simply be that the sensitivity of the brain is increased, as is ESP, when there is low geomagnetism.

But it is research of this type that bodes well for all psychic research. Perhaps some day there will be simple techniques that will allow all people to use their psychic powers—techniques as easy as clicking on a TV set.

ANTI-GRAVITY?

Ever since I was a kid I was fascinated by the idea of anti-gravity devices. Many of the books on the subject, advertised in *Popular Science* and other magazines, featured unworkable diagrams that tried to present outré theories. I always wondered why the people who wrote the books never built their own machines.

I remember that some of the diagrams used a spinning gyroscope. The implication was that gravity was caused by the rotation of the Earth, and if you rotate in the direction opposite to the Earth's spin you could defeat gravity. Anyone who has studied

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Einstein's theories knows that this shouldn't be true. But don't tell that to the gyroscope!

According to *Science News*, two Japanese scientists have conducted experiments showing that a spinning gyroscope, when spinning in one direction, experiences a decrease in weight of a few milligrams. The weight loss increases as the speed increases. When spun in the opposite direction, no such weight loss occurs.

Hideo Hayasaka and Sakae Takeuchi of Tohoku University in Sendai say that "The experimental result cannot be explained by the usual theories" when they reported their findings in *Physi-*

cal Review Letters. Other physicists are skeptical and believe that the experiment may have errors in it. Eric G. Adelberger of the University of Washington said, "I can't see any particular thing that they didn't do or that they did wrong, but there are things that suggest there is something clearly wrong." In other words, it goes against what he is familiar with so it must be wrong.

Hayasaka and Takeuchi may be wrong, but it is the attitude of "I don't know what's wrong, but it's gotta be something" from other scientists that we find interesting.

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continued from page 9

esting. Perhaps this says more about the preconceived notions of other scientists than it does about the original research.

Certainly more research should be done and the truth should come out. Maybe it will prove to be nothing. Maybe it will change the world. And perhaps we'll find out that the people who drew those "crazy" diagrams decades ago weren't so crazy after all.

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Years ago I studied with a professor at UCLA who hooked himself up to a biofeedback machine that was set to read muscle motion rather than brain waves. This was then hooked into one of the first Moog synthesizers and produced some amazing music in full quadraphonic sound. The electronics were very simple compared to today's synthesizers, and dozens of electrical cables formed a maze around the synthesizer and to my professor's head.

Years later, I worked on a computer music synthesizer that used a computer about three feet to a side and nine feet tall. Today, advanced versions of this synthesizer fit on a few chips and are relatively easy to program (when compared to using that old computer). Similarly, researchers have now advanced the system

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of my Prof. at UCLA.

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(Mrs S D.)

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Sai Baba is one of the most popular gurus in India, and has growing popularity worldwide. According to *Psychic News*, he already has 40,000 British followers.

The reason for his popularity is simple—he produces “miracles.” One follower claims that he has raised the dead and performed healings. Problems come with some of his smaller miracles. He produces, seemingly from nowhere, small trinkets such as rings or medals and sacred ash known as *vibhuti*.

The Amazing Randi discards Sai Baba by saying that he merely performs “ordinary tricks which come from a repertoire of street magicians of India.”

This may be true. But is it any different from preachers of other faiths who study and use speaking and psychological techniques? The real question is what is the man's message?

Sai Baba's organization requires daily meditation, community work, saving cereals (grains) for the poor on a daily basis, and weekly family hymn singing. Note that Randi doesn't address this aspect of Sai Baba at all.

On the other hand, at least one devotee believes Sai Baba to be “the Creator of the Universe.” If this is a common belief among his followers, this movement bears observation. Believing a

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That is why we want to report an exchange that appeared in a delightful UFO newsletter called *Saucer Smear* (P.O. Box 1709, Key West, FL 33041). This newsletter is fun because it takes what it does seriously, but not itself.

Anyway, they accused three skeptics, Philip Klass, Willy

Smith and Zan Overall over "vicious efforts...to suppress the [Ed Walters] book by supplying the publisher with unproven negative claims." Ed Walters was the "Mr. Ed" of Gulf Breeze fame (see "The Gulf Breeze UFOs," FATE, February 1990).

Mr. Klass wrote in saying the claim that he supplied such information "is false." Mr. Overall, however, wrote in saying, "we supplied [the negative information]...What's wrong with that?"

What's wrong is that *someone* isn't totally forthcoming with the truth. We don't know who it is, but guys, get your story straight before you write such letters!



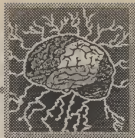
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ON THE PSYCHIC FRONTIER



By *D. Scott Rogo*

THE MYSTERY OF SPONTANEOUS DEMATERIALIZATION

Parapsychology is the scientific study of the paranormal, from extrasensory perception to psychokinesis, to the evidence for post-mortem survival. Despite this definition, several forms of psychic phenomena exist which few researchers have ever bothered to study. Such phenomena tend to be either too rare, too disputable or simply too mind-boggling.

One of these has no technical name in parapsychology's glossary. Sometimes called "spontaneous dematerialization," this phenomenon classically presents itself in poltergeist cases. That common household objects sometimes suddenly disappear from sight in such infestations is well known to poltergeist experts. Sometimes they will reappear in strange locations, such as the shoes that showed up in a refrig-

erator's freezer in a recent European case. Similar incidents have been well documented and even witnessed by investigators.

Probably the most celebrated of these reports comes from Germany, where a poltergeist rampaged in a private home in Nickelheim in 1968. The focus of the outbreak was a 14-year-old girl,

and the phenomena originally consisted of mysterious raps. Household objects (including eggs) were soon being thrown and the girl's dolls were placed in lewd positions. Perhaps the most bizarre aspects of the case were spontaneous disappear-

ances and sudden materializations of physical objects in the house. When a priest was summoned to bless the residence, for example, a stone suddenly fell from the ceiling.

The case was later investigated by Dr. Hans Bender, a psychologist and then Germany's best known parapsychologist and



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ghost buster. During one of his visits to the house, he experienced the poltergeist's dematerializing pranks. He had placed his coat in a wardrobe just before the girl's mother went to the door. She ran back to Bender saying, "Your coat is outside the house carefully laid in the snow beside the staircase."

Everybody in the house was under Dr. Bender's observation when this incident took place—except for the mother's brief trip to the door, which took about eight seconds. A photograph of the coat shows it folded and lying on a bed of snow without a single footprint near it.

NOT JUST POLTERGEIST RELATED

Parapsychologists have long been intrigued by such reports. But it is less well known that a similar phenomenon may take place commonly and be unrelated to poltergeist outbreaks. Extremely little has been written on the subject. The only formal discussion of this phenomenon, to the best of my knowledge, was in a brief contribution in 1930 to the *Journal* of the American Society for Psychical Research by Hereward Carrington. I was interested enough in this report to write a piece which was published in the May 1978 issue of FATE. Several readers (to whom I remain very

grateful) sent me their personal reports of similar incidents in response. Since that time, I have been collecting additional cases of spontaneous dematerialization, not really knowing what I would eventually do with this material.


MARY BARRINGTON'S "JOTT"

It came as a surprise when I learned that a colleague in England was also keeping a similar file. Mary Rose Barrington is a careful researcher relatively unknown to the general public. Besides working as a barrister, she has served on the council of the Society for Psychical Research for several years and is a skilled field investigator.

In February 1983 she placed a request in the SPR's newsletter asking for readers to send in their encounters with spontaneous dematerialization. She received 60 reports. Since the phenomenon has no official designation in psychical research, she gave it one: JOTT, which stands for "just one of those things."

A COMPLEX PHENOMENON

By studying these cases, Ms. Barrington discovered that the phenomenon is more complex than *simple* dematerialization and breaks down into six categories. Some concern dematerializing objects while other concern rematerializing household items :




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1) Flyaway cases. This classic form of the phenomenon concerns objects that vanish from a familiar location and never show up again.

2) Windfall cases. This occurs when an unfamiliar object appears in the house, its source unknown.

3) Comeback cases. A favorite prank of the poltergeist, objects sometimes disappear but reappear later in the same location.

4) Rollover cases. This phenomenon is a close relative of the comeback case. Here a similar (but not identical) item is returned to the witness.

5) Turn-up cases. Another favorite of the poltergeist, here a known object shows up in an unlikely location—like the refrigerated shoes I mentioned earlier.

6) Walkabout cases. Similar to category #5, but in these instances objects suddenly reappear in a place other than where they had been left.

Ms. Barrington found possible non-paranormal explanations for two-thirds of her reports. This left some 20 cases for which paranormal explanations might be appropriate. She presented some of these cases to one of the SPR's recent conferences. She kindly supplied me with a copy of her presentation, from which the following cases are summarized.

HOW DID THEY GET THERE?

An excellent example of a "windfall" case was reported by an SPR member who had decided to change the lock on his door. There were five keys to the previous lock, which he collected together and stored in a safe place. Keys to the *new* door lock were placed on both his key ring and that of his wife. The springs on these rings, by the way, were so strong that they had to be opened with pliers. The following day, however, the gentleman found copies of the previous keys back on both key rings. A quick check showed that these were not from the set of five original keys to the lock, which were found—safe and sound—where they had been deposited. They were brand new keys for the old lock!

WHERE DID THE CUP COME FROM?

Another humorous and baffling case was reported by another SPR member. While repairing an electric kettle in his workshop, he dropped a small (8mm in diameter) brass spring cup. He searched the room but couldn't find it. Two weeks later, the witness discovered a similar cup placed conspicuously on the workshop floor. The "lost" cup eventually showed up (under circumstances not reported by him),
continued on page 26

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continued from page 23
which proved that the cup on the workshop floor was merely a replica of the lost object.

WHO BROUGHT IT BACK?

A third case was sent to Ms. Barrington by a lady who lost a gold bracelet. The loss was especially stressful since the jewelry had been a present from her recently deceased husband. To the best of her knowledge, she lost the object while walking from her car to the house. She and a friend searched everywhere for it, but failed to find the bracelet. She thereupon invoked her husband's spirit to find it for her. The next morning, the lady

found it deposited on her doorstep next to her morning milk. The milkman denied placing it there and the steps had been repeatedly checked. A curious and possible explanation of the case came from the witness' daughter, who thought she saw her deceased father in the house the previous day.

The cases Ms. Barrington has collected closely resemble those in my own files, though her collection is more extensive. So how can we explain such phenomena?

NEGATIVE HALLUCINATIONS

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people suffered from "negative hallucinations." Everybody knows that an hallucination is a false perception of a nonexistent object, sound or other sensory experience. But less familiar is the brain's capacity to *block out* the sight of physical objects, a phenomenon easily produced with hypnosis. Maybe people who think that objects in their homes keep dematerializing and reappearing suffer from such hallucinations.

While such a psychological/neurological phenomenon will appeal to the skeptic, it certainly doesn't convince me. Such false perceptions would not explain cases in which bizarre replicas of lost objects suddenly materialize. Other cases have been collected in which the disappearance of the object has been established by independent witnesses.

THE CASE OF THE MISSING BOOK

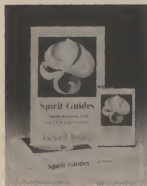
I collected a particularly good example of this sort in 1988 from a close relative. "I had just had back surgery," she reported, "and was recovering in the hospital flat on my back in a body cast. My only sources of entertainment were my Walkman radio and some books.

"I was deeply engrossed in a mystery story one morning and

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had laid it next to me on the bed when I had some medication to take. I put my hand down to pick it up again, and it was gone!

During the day at least three different attendants searched the bed and floor for that book and no one could find it...By that evening I'd given up trying to find it and had started on another book...Later, I put that book down and when I picked it up again, there were *two* books: the one I had just laid down and the mystery story that had been missing all day. The second was right by my side."

Under the circumstances described here, a non-paranormal explanation for the disappearance seems highly unlikely.

Two different paranormal explanations for these disappearances could be postulated. One is that people create this phenomenon by using psychokinesis to literally disintegrate, reassemble or replace the lost objects.

CONSENSUS REALITY?

Mrs. Barrington, on the other hand, is of a different opinion. She believes that these disappearances represent something fundamental but inconspicuous in the fabric of reality. She suggests that material objects exist in "reality" because we *will* them into existence. (Perhaps everyone

conspires together on some mental level to cross-validate the existence of these objects and the physical world in general. This is known as *consensus reality*.)

But sometimes little quirks could disrupt reality's convenient set-up. She explained to the SPR that: "If items in the material world are not effectively willed into existence by the mind of the observer by a process akin to positive hallucination—the object lapses into an altered state as if it were something in the nature of a toy balloon elephant that loses its elephant identity when the air is allowed out of it. Which means that it is our business, or the business of one part of our mind, to give our personal stock of images the breath of life and keep a thumb and finger on the mouthpiece."

Perhaps the phenomenon of spontaneous dematerialization is revealing that the material world is only a convenient delusion. In some Eastern metaphysical traditions, physical reality is called *maya* which means "illusion." I don't know if the model of reality described in this column is true or not. But phenomena such as spontaneous dematerialization certainly indicate that our concept of reality does not explain all situations and is far from complete.



OUR STRANGE WORLD



by Mark Chorvinsky

THE FROG-RAT AND FRIENDS

The other day a long-standing acquaintance of mine told me the strange story of what I now call the Maryland Frog-Rat of 1989. First, I should mention that the person who told me this tale was not given to strange stories or to falsehoods of any kind. She is, rather, a person who is quite out of character talking about anything strange and was clearly somewhat reticent to tell me of her mother's recent encounter with a mystery animal. The informant, to whom I have guaranteed anonymity and will refer to as "M," told her story convincingly, and I would say that there is a good-to-excellent chance that the encounter occurred, although what the creature *was* is really anybody's guess.

At a recent family gathering, M's mother and father hesitatingly told the family about the following event. M was struck by the fact that her father was agree-

ing with everything that her mother was saying. This carried a lot of weight in their family.

Late last summer, M's mother heard a neighbor's child calling out. She investigated and found that the cause of the three-year-old boy's concern was a strange entity. M's mother first thought that the thing was a "demon." It was green, had scales, and was at least two feet tall.

Fearful for the child's safety, M's mother picked up a shovel and smacked the Frog-Rat, decapitating it. M's father then took the creature to the dump. An ignominious end to the Maryland Frog-Rat!

M suggested that it might have been an opossum, but her mother insisted that it was a cross "between a frog and a rat." Her exact words were that it looked like a "rat and a frog had mated." She also described it later as a "little dinosaur." M wondered if the creature might



Mark Chorvinsky

have been an armadillo, but she was bothered by the greenness and a detail that her mother and father agreed on—that the back was in what they described as “stages”—evidently jagged ridges going down its back.

M’s parents live in a suburban neighborhood, where mystery critters are few and far between and Frog-Rats are unheard of. Was the Frog-Rat an escaped pet iguana, or an out-of-place reptile of some sort? Whatever it was, it was not normal. Neither M’s mother or father had ever seen a creature such as this one before.

Personally, I am impressed that even in this day we have dragons and dragon killers, and that here, in the midst of normalcy, lies a pocket of suburban strangeness.

THE CHESTER COUNTY TERROR OF 1939

It was winter, 1939, and Chester County, Pennsylvania, was in a state of terror.

On February 11, 1939, farmer Sylvester Scott’s two dogs were roaming in his field when they found something the likes of which they had never seen and probably would never see again. Scott, 31, of Westwood, was spreading fertilizer when he noticed the dogs’ excitement and spotted the “thing” which was two or three feet high and “was

colored like a deer in front, with white on the flanks.” The silent creature was less than 50 yards away when Scott first saw it.

The monster had paws rather than hooves. It had a foot-long neck, a small head, and no tail. It jumped two feet in the air, ran across a field, and disappeared.

When the creature ran away, the dogs refused to follow it. Scott also had no interest in following it.

Scott saw the creature three times during the day, and heard its screams at night. He also shot at it one night, but missed. Scott and his brother Arthur and Jackson hunted for the “whatsit” for several days to no avail.

“I’m sleeping with a shotgun beside the bed and some nights when the thing screams,” Scott told a reporter from the *Daily Republican*, “I’m going to shoot it just to prove it did exist and wasn’t just another species of the Jersey Devil.” (“Ho, Hum... Whatsit Bobs Up Again,” *Daily Republican*, 2/15/39).

The area was no stranger to bizarre creatures. In 1932 a strange animal that crawled like a monkey was sighted in Downingtown. Five years later, in 1937, Cheyney Ladley, of Upper Uwchlan township, encountered a creature near Downingtown with fiery red eyes and a bushy tail. The thing hopped like a kanga-

roo. Sylvester Scott, however, did not believe that the thing which he saw had any relation to these entities.

"It screams only at night. Once I heard it quite clear in the barnyard and fired a shot in the direction from whence came the scream, but it got away," declared Scott. "Many others have heard its wail which does not come directly from the animal itself, but seems to come in an unearthly scream all around you." ("Jersey Devil" Is Seen Once More, *Daily Local News*, 3/22/39)

Justice of the Peace J. Ross Darlington felt that the animal which Scott saw was a baby deer.

THE WEST BRANDYWINE TOWNSHIP TERROR OF 1915

William B. Irwin of Parkesburg mulled over newspaper descriptions of the creature and concluded that the case was similar to that of the West Brandywine Township Terror of 1915. During the earlier creature scare, Irwin made notes which he referred to in his study of the Scott case.

Chickens, lambs and calves were abducted from area farmers, without a trace. As in so many other monster cases of its era, citizens were excited and fearful of the unknown animals. For months after the abductions, women and children would not go out after dark.

There were no clues as to the culprits. One night after a calf was abducted from a farm, the farmer heard a wailing sound "like a child crying in distress." It was a dark and stormy night, so the farmer did not investigate the source of the eerie cry.

The farmer got the assistance of an Indian trapper who lived near Wagontown. Together they searched for clues as to the mysterious abductor. They found tracks and concluded, after careful measurement, that the unknown creature was a panther.

At this point, William Irwin became interested in the case. His grandfather had told him that he had "personally killed the last panther in Pennsylvania in the year 1847." Irwin consulted with "an authority in Pennsylvania on the life, habits, etc., of snakes, birds, beasts and fishes," Mr. J. Wesley Riday, of Coatesville.

The Coatesville Record reported that after "patient and exhaustive research covering a period of several weeks," Mr. Riday determined that the animal causing all the excitement in 1915 was "none other than a Roof Rabbit."

William Irwin left *The Coatesville Record* reporter with a bit of advice at this point: "Before any further action is taken in the Westwood affair, I suggest that Mr. Riday be consulted, and also that anyone who may be curious

about the identity of a Roof Rabbit, "phone or write Mr. Riday."

At the conclusion of *The Coatesville Record* article was the following punch line: "Note to City Editor—I checked with Riday and maybe we had better drop the whole thing. He says a Roof Rabbit is *Felis domestica*. The dictionary says *Felis domestica* is a cat." ("Westwood's Terror Mere Roof Rabbit," *The Coatesville Record*, 2/18/39)

LIZARD MAN SIGHTED AGAIN?

On the afternoon of April 16, 1990, the Lizard Man of South Carolina, subject of a recent column, was sighted again by an unidentified woman. This account was just related to me from an informant of mine from Sumter, South Carolina:

"My daughter has moved from where she lived out in the country toward Bishopville, toward the Scape Ore Swamp, where [the Lizard Man] was first seen. They have a big irrigation pond back in the woods behind their house, which kind of backs up to the Scape Ore Swamp," she explained.

"My daughter's neighbor friend went down there fishing at the pond and she heard it went into the pond in a big splattering noise. She thought a big log had rolled over in the water. This gigantic thing jumped up out of the water. The hugest, ugliest

thing she has ever seen in her life."

The neighbor fled the pond and ran across the field toward her house. "My daughter saw her running across the field and called out, 'What's wrong? What's wrong?' [My daughter's neighbor] was screaming and yelling, 'My husband's not going to believe me. I can't tell nobody. Nobody's gonna believe me. I've just seen the ugliest thing. It looked like something you see in an outer space movie. It moved so fast. It looked like it was skimming across the water.'" According to my informant, the witness was crying out of excitement and fear.

Strange noises have been reported coming from the swamp the first two weeks in April. One of the sounds is reminiscent of a mule braying, and another has been described as a loud yelping.

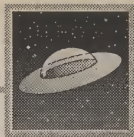
As I write this, the Lee County Sheriff's Department is going out to investigate this latest Lizard Man incident. The Lizard Man has obviously survived Hurricane Hugo and is back, terrorizing the residents of Bishopville, South Carolina.

Consulting editor Mark Chorvinsky (PO Box 2246, Rockville, MD 20847) edits Strange Magazine (\$17.95/4 issue subscription, published twice yearly) and researches and investigates a wide variety of strange phenomena.





Reporter



By Jerome Clark

THE YAKIMA LIGHTS

UFOs are notorious for their unpredictability: they show up when you least expect them, vanish, and reappear somewhere else just as suddenly. That means you can't go somewhere and see UFOs. You have to wait for them to come to you. This fact of ufological life has always made an investigator's lot an unhappy one. How do you document something that won't stay put?

Sometimes, however, UFOs do stay put for a while, and if you're willing to put in the time, you're likely to be rewarded with the sighting of a nocturnal light, a daylight disc or even alien beings.

For a period of years, residents of the Yakima Indian Reservation in south-central Washington were subjected to a wide range of UFO and other anomalous occurrences. Moreover, researchers who went to the site got to see UFOs themselves. The episode makes for an engrossing story

and a recently-published book by Greg Long, *Examining the Earth-light Theory: The Yakima UFO Microcosm* (published by the J. Allen Hynek Center for UFO Studies, 2457 West Peterson Avenue, Chicago, Illinois 60659, and available for \$17.95 plus \$2.00 postage and handling).

The 3500-square-mile reservation is thinly populated. Its western half is rugged wilderness. The eastern section is flat lands and the southern part is leased by non-Indian growers. Beginning in the late 1960s (though sporadic sightings had occurred before then), forest rangers, fire-control personnel and



Jerome Clark

others began reporting the movement of bright white lights low in the sky over rough terrain on both the north and south sides of Toppenish Ridge, which cuts through the east-central end of the reservation. When these reports came to the attention of W. J. (Bill) Vogel, chief fire-control officer, by his own account he

would greet them "with knowing smiles, an embarrassed shuffling of papers, and advisement to 'keep us informed'." Then late one night, as he was on patrol south of Toppenish, he saw something above a hill.

A MOUSE-LIKE TAIL

"It was easy to see then that the object most certainly was no aircraft. Also, there was no discernible lateral movement," he would recall. "Even without binoculars, the object's teardrop shape, with the small, pointed end above, was obvious. Brilliantly white in the center, the outer edges were fluorescent tan or light orange with a surrounding halo-like glow. Its most awe-inspiring feature was a mouse-like tail or antenna protruding from the small end and pointing upward. The antenna, as long as the object itself, was segmented into colors of red, blue, green and white which were constantly changing brilliancy and hue."

Over the next 90 minutes Vogel took a series of photographs of the object, which eventually vanished to the south over the Simcoe Mountains. It would be only the first of a number of sightings he would make. The second took place just a week later and again Vogel was able to take pictures. The same thing happened a month later. Soon

Vogel was busily collecting and investigating sightings on the reservations. Most of the reports he gathered were from his own fire lookouts, all trained and reliable observers, but he also interviewed many local people who had seen the lights.

HIGHLY SECRET TECHNOLOGY

In 1971, after Vogel submitted two of his pictures to a local observatory (which said the object therein depicted was "most likely...a highly secret technological development"), he was referred to J. Allen Hynek, astronomer and one-time Air Force UFO consultant. Fascinated by the reports and impressed with Vogel's common-sense attitude, Dr. Hynek came to the town of Toppenish (north of the ridge after which it is named), where he interviewed witnesses. Subsequently he was able to persuade the Tribal Council to allow an observer to set up equipment on the reservation and to monitor UFO activity.

The observer, David Akers of the Aerial Phenomena Research Organization (APRO), brought with him a variety of cameras and other equipment. On August 19, 1972, his first night on the reservation, Akers, accompanied by Vogel, saw two round, glowing, reddish-orange lights cir-

cling, changing places, and going on and off as they maneuvered beneath the tops of hills west of White Swan, a town in the north-central section of the reservation. He took four photographs. Other sightings and other photographs followed until Akers left the reservation at the end of the month. Unfortunately, technical problems with his other equipment prevented him from getting the other kinds of hard data he was seeking, but Akers left convinced that "something very strange and unusual is taking place." He returned to the reservation over the next few years to interview witnesses and to see and photograph more strange aerial phenomena.

In later years Greg Long would join the investigation, working closely with Vogel (since deceased). Long says he never heard Vogel express an opinion about what caused the lights; he simply considered them a mystery which deserved investigation. Examining Vogel's and Akers' detailed records, Long found lights that appeared at ground level, above ground level, and at high altitudes. Other witnesses clearly described craft-like objects, including a fire lookout who observed something resembling an "old dinner bell with the handle on top." Bigger than a small aircraft, it hovered for five

or ten minutes, then drifted northward with a jerking motion. Twenty seconds later it streaked out of sight. One sighting combined both lights and craft. A federal police officer and his wife saw a "very bright star" 2000 feet above them. The light expanded in size, then exploded into what looked like a fireworks display. Two seconds later a wing-shaped object came out of the fireball and shot out of sight. As it was doing so, the lights disappeared.

LIGHTS AND CRAFT

Long and the other investigators found that the distinction between "lights" and "craft" may have been artificial. In a number of cases, when two or three lights were observed, they gave every appearance of being attached to an object, which itself was sometimes slightly visible in the background. Long writes, "Akers observed round, orange lights. [Other witnesses] reported round, orange lights...on a fuselage." Two witnesses saw a "square arrangement of individual, multicolored square lights. The square was about four feet wide and five feet high. The square was like a window with eight or 12 panes. The panes were only two-dimensional possessing height and width but not depth. The squares were separated by empty space."

"STAY BACK OR YOU'LL GET HURT!"

Some of the strangest cases reported by fire lookouts involved apparent mental communications. Although most of their sightings were of distant lights, on occasions lookouts saw the phenomena at no more than several hundred yards, yet weirdly were prevented from getting closer. Lookouts reported "hearing" a voice inside their heads saying, "Stay back, or you'll get hurt," and feeling restrained. One lookout reported seeing a

[The creature's] upper lip appeared to be pulled back in a permanent snarl, and fine teeth were visible.

shaft of bright, purple-colored light shining down around her cabin. When she tried to go outside to investigate, she felt as if "two magnets [were] repelling each other" and blocking her exit. Puzzled but determined, she even ran at the entrance several times but could not get through.

Observers often reported feeling as if they were seeing something they were not meant to see,

and more often than not they removed themselves from the presences of the lights or objects they had come to investigate.

Lights and craft were not all that people were encountering. A witness who observed the passing of a flying wheel with hub, spokes and flashing lights heard a sound that resembled "calliope music" emanating from it. Numerous persons heard strange underground sounds and several reported encountering alien beings.

IT WAS SEVEN FEET TALL

In this last category of reports, the most bizarre occurred late on the evening of December 14, 1975. A man to whom Long gives the pseudonym "Jim Miller" was driving on a gravel road on Toppenish Ridge when he saw a cow and two calves running toward him as if fleeing from something. Moments later Miller saw three figures in the ditch. One bounded onto the road, covering 15 feet in a single slow-motion leap, its arms above its head. As it stood facing Miller, the unnerved young man could see it was a skinny, seven-foot-tall man with a long, pale face and long, pointed nose. According to Long's account, "The upper lip appeared to be pulled back in a permanent snarl, and fine teeth

were visible. The lower lip was either missing or very small. The man's shoulder-length hair was brownish or reddish-blond, matted and stringy. The fingers on both of the man's bare hands were long, and the creature grasped something purple in his left hand. The thing had a wire on it, which appeared to run down the creature's arm. Jim noticed that the other two individuals remained close together at the side of the road. They were wearing the same kind of clothing, complete with white markings." Miller accelerated, swerving around the figure, and a few moments later a bright, elongated UFO appeared behind him. The interior of the truck and a 10-foot area around it were flooded with light; apparently the UFO had shone a searchlight on the vehicle.

Suddenly Miller became aware of a "shadow" in the passenger seat to his right. From the shape of the head and the coat, Miller "knew" it was a friend of his. The friend looked at Miller, then leaned forward and gazed up at the light coming into the windshield. He then fell back, wiped his eyes and vanished. At that moment the light disappeared. Miller became convinced at that moment that his friend had died. The next morning he learned that his friend had been killed in a shooting the previous night.

That day Vogel and Akers interviewed Miller and his parents, whom he had awakened in a terrible fright as soon as he got home. He gave every appearance of being sincere and had no desire for publicity. Interestingly enough, three months later a ranch family on the reservation reported to tribal police that they had seen two, tall, humanoid creatures chasing their cattle. The beings were identical to those Miller had described in his own then-unpublished sighting. The second incident took place about 10 miles from the site of Miller's experience.

Three writers, Michael Persinger, John S. Derr and Paul Devereux, have attempted to explain the Yakima manifestations, at least the nocturnal lights, as geophysical phenomena (some call them "earthlights") related to earthquake activity. In a long, thoughtful chapter toward the end of the book, Long considers, then rejects, this interpretation as entirely inadequate. Long comes to no conclusion about the nature of the Yakima events (which have tapered off since 1986) but does emphasize that many of the incidents suggest some sort of intelligence is responsible.

I recommend *Examining the Earthlight Theory*. This an essential book for anyone with an interest in the continuing enigma of UFOs.



BEYOND THE KNOWN

By John Keel



SOMETHING STINKS!

Take a deep breath as you stroll along a beach—any beach will do—and your nostrils will be assaulted by what smells like a mermaid's armpit. The sewers of the world are spilling into our oceans, and every time the tides come in they bring with them our old orange peels, beer cans and discarded sweat socks. Periodically they also dump something else on our beaches—something that stinks even worse than we do.

It usually takes the form of a huge lump of grayish meat, just formless enough so that we can't quite recognize what it used to be. Holding our noses, we rush to summon the authorities and learned professors from the nearest university. The cry goes out: "A dead sea serpent has arrived on our beach!" Great mobs of curious people flock to the scene to get a good whiff of the decaying flesh while they

gaze in wonder at the monster. Then the local authorities are confronted with the awesome and expensive problem of how to cart away the smelly mess.

The college professors and ichthyologists who come to probe and poke at the carcass invariably pronounce it to be the remains of a whale or a shark.

For example, when a hairy, thirty-foot long thing washed ashore at Girvan, Scotland in September 1953, local witnesses described it as having a ten-foot giraffe-like neck, four short legs and a pointed tail about 12 feet long. Scottish sci-



John Keel

entists, who never bothered to go look at it, declared it to be a whale.

Fortean's have another name for such things. We call them "Globsters."

There have been hundreds of globster reports in the past century, from every part of the world. Some of these mounds of meat have been larger than any known

whale. Some have left behind fascinating skeletons bigger than any recognizable fish. A few scientists, such as Ivan T. Sanderson and Dr. Bernard Heuvelmans, have collected and cataloged globster reports in a series of unfortunately obscure books.

Every few years a globster story manages to attract the attention of the mass media for about 30 seconds. You may recall how, in the mid-1980s, a Japanese fishing boat reported they had hauled a huge, smelly mass aboard but the stench was so bad they had to throw it back. They said it was unlike anything they had plucked from the ocean before.

If you are a regular reader of FATE, you know that many globster reports have appeared in these pages over the years. You are probably also willing to admit that our oceans are so vast and so deep that it is very possible for them to harbor all kinds of still-unknown creatures.

MAPPING THE UNKNOWN

One of the world's greatest fortune hunters is an engineer named William Corliss who has spent many years sifting through scientific journals and old newspapers for items about the strange and impossible things that happen all the time. He has come up with 2,000 separate categories of

fortune events. Globsters are just one. There are 1,999 others, such as the odd, manufactured objects that have been found deep in coal mines and rock quarries—things like steel nails, vases and finely crafted utensils. Because they are found in strata that can be dated, some of these objects are believed to be millions of years old. A modern-looking spark plug has even been found inside a rock!

There are also many records of living things that have been found entombed in rocks. We've all heard tales of frogs that were discovered sealed within the stones of old buildings and how they came back to life and hopped away after being freed. But my personal favorite is the story of a creature that was trapped in a rock for nine million years before it was finally uncovered. *Nine million years!*

PTERODACTYL— NOT EXTINCT?

The story first appeared in the *Illustrated London News*, February 9, 1856. We don't know much about this publication. It may have been a Victorian version of a supermarket tabloid. According to this authoritative journal, a group of workmen were digging a tunnel in France when they blew a large block of stone apart with gunpowder and "a living

being of monstrous form" staggered out. It was the size of a large goose and had wings, but the resemblance ended there.

"Its membranous wings, when spread out, measure from tip to tip three metres twenty-two centimeters [nearly ten, feet seven inches]," the article explained. "Its color is livid black; its skin is naked, thick and oily; its intestines only contained a colourless liquid like clear water. On reaching the light this monster gave some signs of life, by shaking its wings, but soon after expired, uttering a hoarse cry."

The creature, with its long neck, sharp teeth and four sharp claws was identified as an ancient pterodactyl, a gruesome relic from prehistoric times. A discovery of this kind should have elicited great excitement in the scientific journals of the period. The carcass of the beast should have been carefully stuffed and mounted in some museum for all the world to see. It had to be one of the greatest finds of the 19th century.

Instead, there was a stony silence. No further information appeared in British or French publications. Apparently it was just another of the journalistic hoaxes that were so common in that century. Nevertheless, the story has been repeated endlessly in all kinds of books and maga-

zine articles, always based on that one, single source.

And people continue to see pterodactyls. There was a virtual epidemic of them in Texas in 1975-76 in the Brownsville area. One was supposedly shot and then photographed by some hardy pioneers around the turn of the century.

The photograph, showing a gigantic winged monster that looked something like a bat with a thyroid condition, turned up in a popular magazine in the early 1960s. It was nailed or tied to the wall of a barn, its wings spread out so you could see that it had a wingspread of 20-30 feet, and a group of rugged-looking men dressed like cowboys stood in front of it. They all wore proud, smug expressions. A couple of them were wearing beat-up old top hats and the caption called them "college professors" who had identified the creature as an ancient pterodactyl.

SEARCH FOR A PTERODACTYL

I clearly remember studying this printed photo for a long time and being quite impressed by it. But later I could not remember what magazine had published it. Other forteans, including the late Ivan Sanderson, also remembered seeing it. We all recalled the exact same details. But none

me to!

of us could remember the name of the magazine. Eventually we launched a massive search to relocate the photo. Our appeals for help were widely published and we were rewarded with many letters from all parts of the country written by people who also clearly recalled seeing it. But absolutely no one could remember where they saw it! It grew into a major mystery. Experienced researchers plowed through all kinds of periodicals, especially the men's magazines (there were over 50 such magazines in the 1950s and early 1960s). All the back issues of FATE and its numerous shabby imitators were closely scrutinized, to no avail.

The search has been going on for over 20 years now. It is amazing how many people clearly recall seeing that photo, and it is downright incredible that not one of them can remember where they saw it. Perhaps it was really

on some television show, although that is very unlikely. Everyone remembers it being in a magazine and almost everyone remembers the caption about the rustic "college professors."

For some reason, the name of the *Tombstone Epitaph*, the newspaper in Tombstone, Arizona, keeps cropping up. But all of the available back issues of that noble gazette have been carefully searched. Nothing.

Do you remember seeing such a photograph? More importantly, do you remember where you saw it? If you do, I would certainly appreciate hearing from you. I'd send a generous award to anyone who can produce an actual copy of this long-lost picture. Well, maybe the award won't be so generous. Maybe it'll just be a piece of a globster and a WWII gas mask.

Or maybe just my thanks.



== ★ == **AIR FORCE WITCH** == ★ ==

By Claire Metzger

Airman Patricia Hutchins is a Witch. She has the permission of the Lackland Air Force Base in Texas to observe her faith's religious holidays, including Halloween.

She's really a Wiccan (the root word for Witch). One of her beliefs is that all life is divine. The Air Force does not consider Wicca to be a "hostile" faith.

She says that she has not been shunned in any way and that "the chaplains in the Air Force are very open-minded."

Wicca and other Earth-centered religions have become popular among feminists because they observe goddesses as well as gods.

One book claims that there are many Wiccans in the armed forces.

MAGICAL WEAPONS OF DEATH



In Zambia, mystic weapons are still used to bring death and despair to a sorcerer's enemies

By Daniel Simonda

ZAMBIA is the hinterland of southern Africa. Its vast copper deposits make it the third richest copper producer in the world after Chile and Zaire. Zambia is also a vast land of strange beliefs and mystic powers.

In the countryside and urban center, sorcery still plays in the minds of the people. It is a common belief that no one dies of ordinary illnesses—rather, people are “gunned down” by

wizards or sorcerers using mysterious gadgets or crafts.

Last year the Livingstone Museum (which is also the country's national museum) displayed a temporary exhibition of these weapons of death. The exhibit was an amazing and popular attraction for both the foreign tourists and locals. Due to public demand, the museum exhibit of these mysterious weapons was later shown at the Copperbelt Museum



Daniel Simonda,
our Zambian correspondent

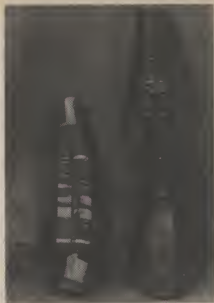
and at the Zambia International Trade Fair in Ndola toward the end of 1989.

At the same time as the directors of the museum were packing the exhibits for the trip to their next place of exhibition, an unusual incident took place.

CHARGED WITH "POSSESSION"

A man appeared in a Livingstone magistrate court charged with possession of a dangerous charm—a python skin decorated with beads, bush-baby skin and human hair. The charm, commonly known by the locals as the *ilomba* (water-snake familiar) had been demobilized and reduced in size to a length of 30 centimeters by a "witch finder" after being discovered in a wardrobe of the accused person's house. In its full bloom the charm assumes the size of a human being.

In the courtroom, the man, a 56-year-old businessman from Zambezi Sawmills (a shanty suburb in Livingstone), confessed that he had bought the charm from Durban in South Africa 30 years ago as a defensive weapon against sorcery. Later he realized that the charm could be used as an offensive weapon as well as for stealing money and food. At the time of his capture he had "sent" it to kill his neighbor's wife who had refused his sexual advances.



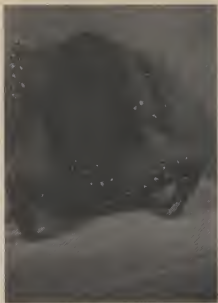
—Kaliloze Guns—

Made of human bones, they are used in an attempt to kill people at night.

The man pleaded guilty and was fined ten *kwacha* in the local currency (equal to one U.S. dollar). The court seized the charm. According to the laws of Zambia it is an offense for a person to possess, sell or collect charms if he intends to use it.

In November 1988, the court handed over the charm to the Livingstone Museum where it was put on display. The museum added the new find to its collection of mysterious treasures.

The *ilomba* is the most talked about Zambian magical death weapon. Local musicians even compose songs about it. It is a creation of a sorcerer, either for



—*Likishi Doll*—

Allegedly kills people as it dances around a village at night.

himself or for his client. The body of the creature is that of a snake. The head is in human form, closely resembling that of its owner. Ornaments worn by the owner are duplicated on the "snake." The destruction of the device is believed to result in the owner's death. This may be possible, considering how a sorcerer creates the *ilomba*.

HOW THE ILOMBA IS MADE

Confessions from those convicted of using the device reveal that the *ilomba* is made from the owner's blood. For several days, blood is taken from the back, forehead and chest of the poten-

tial owner. It is then mixed with medicines from forest roots in a container or dish. At the end of this period the snake begins to grow at first in "maggot" form.

There are other ways in which it is made, but blood is always involved. Desperate young women seeking suitors or wanting to be married are said to frequently fall prey to possessing *ilombas*. Blood from their bodies is mixed with medicine roots and submerged in a container. They bathe in this container for days. Soon a "maggot" forms which turns out to be an *ilomba*. This entire process is performed as a means of magically inducing suitors to come to them. Though such cases have not yet been recorded in courts, accusations of such possessions have occurred.

Another *ilomba* case took place in 1983. In Kabwe, a zinc and lead mining town of Zambia, townsfolk flocked to a house because they suspected the owner had an *ilomba*. As a result of such commotion, the suspect had to be transferred to another town. Children are said to have told their friends that there was a snake which resembled a parent in the house. How true this is remains a mystery, as most people will not come forward to testify for fear of libel in the absence of a confirmation from a licensed "witch finder."

Because the *ilomba* is made out of blood, it is said to demand victims. At infancy it is fed on eggs. If a person frequently buys a huge amount of eggs he is suspected of owning an *ilomba*. Soon the charm demands a fetus, then a child and finally an adult. The owner has no alternative but to send it to kill someone of his choice. Allegedly, once it has tasted blood it never stops demanding more.

Enthnographer and art keeper at the Livingstone Museum, Mr. Mubiana Luhila describes a variety of 24 mysterious weapons of death. These have been collected by his department, complete with their names as known by the owners and local population.

Among those that Mr. Luhila describes is the *kaliloze*—the night gun. This mystic weapon of an assassin looks like a short-barreled home-made muzzle loaders. The butt is made of a wooden carving. The barrel is made of a human bone (fibula), or metal piping lashed to the wood carving of the butt. Lucky beans and black wax are also incorporated into this weapon.

NEEDLES

BENEATH THE SKIN

Kaliloze guns came to the attention of the Livingstone Museum in 1956 following a spate of deaths in the Barotseland. This



—Chikwamu—

Sexually weakens a man, causing his wife to look for other men. area is now a Western province of Zambia. The colonial district commissioner's office in Kalabo learned of the murder of two women. The victims had been shot at close range. The wounds were strange and not like usual bullet wounds.

Several of the *kaliloze* night gunners were arrested in a raid following the two murders. X-ray photos taken at Livingstone hospital confirmed that some of them had inserted short lengths of needles beneath their skin. The presence of the needles was a traditional sign that the gunner had killed. The needles were used for defensive as well as offensive



—Nyamakazi—

This charm is placed on a road to magically cause car accidents.

purposes.

This event occurred three and a half decades ago. In spite of the trials and death sentences passed on some of those who were caught in the 1956 raid, the weapon is still common today, as evidenced in the Livingstone Museum's latest finds.

HOW THE KALILOZE WORKS

The unique mystery about the *kaliloze* gun is that it is charged with gunpowder, plus another powder that is made from the ground up roots of a local tree. The bullets are made from fragments of human bones, ashes or even food left behind by the

intended victim. The prey is then stalked, and his name is called out softly at night at the back door of his dwelling. The gun is fired by lighting a match and the victim dies, occasionally vomiting blood.

Additional weapons on display at the museum were the *sompo* and *tumba*. The *sompo* (fly switch) is actually composed of a fly switch itself, a motor and a basket. It is believed that its use causes thunderstorms, with violent lightning. The intended victim is struck by a bolt of lightning, killing him.

The *tumba* is a small shell with a figurine inserted into its open end. It is decorated with beads, another shell and a lion's claw. It is believed that at night, when the *tumba* visits a village, an eagle owl will cry. Whoever hears the owl's cry will die. It is also believed that the *tumba* can mimic people's voices, and that whoever answers will become ill and eventually die. Perhaps fear of the *tumba* is the reason why some villages do not encourage calling a child by name at night.

OTHER MAGICAL WEAPONS

There were other magical weapons of death on display, including the *katotozyi*, *chipikwa*, *tambukiloto* and the *likishi* doll. The *likishi* doll, borrowing its name from traditional mask

dancers is made of a coil of grass and bark cloth. It is said to kill people condemned by its owner as it dances around a village at night. It is said to be invisible, but anyone who sees it dies instantly.

The *tambukiloto* is made out of a dog skull, beads, cloth and human hair. It is used in an attempt to kill a person in his sleep. The victim dreams of having been tortured or bitten by a dog.

A zebra's hoof, fly switch, feather of a bateleur eagle, crimson cloth, and white and red beads form the *chipikwa* weapon of death. This charm is believed, to hop up and down at night in search of its prey. It whips any living thing to death—man or animal.

The *katotozyi* operates differently from most weapons of death. The charm is a carved wooden figure with red and green beads. It is said to kill a person by collecting his shadow.

WEAPONS OF SLOW DEATH

Other than the instant killing weapons displayed by the museum and described above, there are others that cause death through illness. It is believed that typhus, pneumonia, stomach ailments, elephantiasis, asthma and miscarriages do not always happen because Nature so pleases, but can occur as a result of creations of an evil human mind.



A zebra hoof which allegedly whips people to death at night.

Charms such as *cicila*, *chilandushi*, *katulo*, *nyalumaya*, and *musongo* are used by sorcerers in an attempt to create these medical ailments which may, in a third-world country, lead to death.

A good example of such evil creations by the human mind is the *cicila*. Made from a tortoise shell, a mirror, beads and monkey skin, one of these was said to be the cause of an outbreak of typhus in 1980 at Mansa National Service Camp in the Luapula province of Zambia. *Leavers* (girls) from five schools were training in compulsory self-help schemes when the outbreak occurred. Several of the girls died.



—Cilola—

This charm was used at the National Service Camp. Did it cause typhus among the students there?

Whatever happened, no one has challenged the findings of the great "witch finder," Dr. Sansankuwa Kadansa, who discovered the weapon after the camp had been closed because of the typhus outbreak. Dr. Kadansa is a major donor to the Livingstone Museum of the mysterious crafts from the world of sorcery, and an authority in this field.

Many people in this area believe that road accidents don't always happen as a result of careless driving. It is claimed that the *nyamakazi*, made out of a wooden carving and cloth, will cause death from an auto accident when placed on the road.

WHAT DOES IT MEAN?

These weapons of death were displayed beside some of the unusual occult displays. Perhaps the idea behind these exhibitions, other than providing historical knowledge, is to present this information to a generation that believes more in test tube experiments than in roots and meditation.

STILL A MYSTERY SUBJECT

In its preamble to the temporary exhibition, the museum observes that very little research has been undertaken in the field of sorcery. As a result, the subject has remained a mystery to many people. It proposes that if intensive research could be carried out in this field, modern society could benefit from healing applications and communication.

Are these crafts mere creations of the human mind as some might think? Museum board secretary Mr. Nawa Mataa is quoted in the *Times of Zambia* (a newspaper) on November 25, 1988, as having said that the exhibition had proved the existence of sorcery. As for the locals, it was a confirmation of their fears and beliefs. Such are the beliefs and practices that go *beyond* scientific understanding.

Daniel Simonda lives in Livingstone, Zambia.



REINCARNATION THERAPY: DOES IT WORK?

Numerous cases of cures of psychological problems as a result of reliving past lives have been reported.

Does this method of therapy really work?

By D. Scott Rogo

Several years ago, I became interested in collecting reports from people who "remember" (purported) past lives. While I wasn't particularly interested or impressed by recollections emerging from hypnotic regression, I found myself drawn to the reports of past life dreams. Oftentimes these spontaneous reveries focus on the dreamer's death.

The most interesting of these cases came to me from a lady in Texas. She had suffered from recurring nightmares involving a bridge before unraveling their meaning and curing herself.

"There was a suspension bridge high above a wide expanse of water," she explained in her letter. "It was a narrow walkway, swaying in the wind, with nothing to hold on to and floor boards

spaced so one could see the water below through the cracks. The bridge was reached by a ladder. Here my dreams varied: sometimes I would mount the ladder and turn back as soon as I reached the top; other times I would creep out onto the bridge on hands and knees and a few other times I would go out onto it a short distance walking erect. Never did I reach the other side."

Years later she chanced upon a copy of *Life* magazine and found a picture of the bridge. "It was taken from the same angle that I approached the bridge in my dream," she stated. "The article accompanying the picture identified it as the first catwalk thrown across the East River preparatory to building the Brooklyn Bridge back in the 1870s. It also stated that a number of persons, both

men and women, had fallen to their deaths from the bridge.

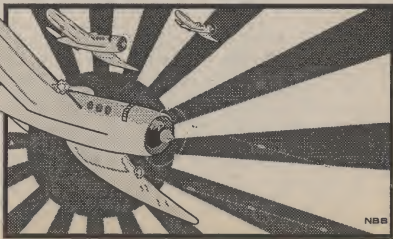
"I am convinced that I was one of those because I have never had that particular dream again."

There was a second and unexpected outcome from this discovery. Throughout her life, the correspondent had been frightened of high places. She was convinced she would eventually die from a fall. But when the past life basis of her dreams was discovered, her phobia suddenly vanished!

This not unprecedented cure suggests that perhaps our present-life problems could be rooted in the distant past—not the past of our childhood, but in our previous existences. While this suggestion might strike some people as bizarre, several reports in the scientific literature on reincarnation point to a past life basis for deviant or unusual behavior.

MA TIN AUNG MYO

One case that suggests this possibility was reported in 1977 by Dr. Ian Stevenson of the University of Virginia. The report—published in the *Journal of Nervous and Mental Disease*—concerns a Burmese child named Ma Tin Aung Myo. Born in a rural village in the northern sector of the county, she began talking from early childhood of her previous life as a Japanese soldier killed in Burma during World War II. She (or he) was killed by a spray of bullets from a passing plane. The result was that the child was terrified of plane and helicopter noises. These bizarre claims and behaviors escalated as she grew older. She developed a strong dislike for Burmese cooking and pleaded to be returned to Japan. When she eventually reached sexual maturity, Ma Tin



Aung Myo rejected her biological gender and chronically perceived herself to be male. Her gender dysphoria (commonly called transsexualism) was so great that she took to courting other females in the village. She also dressed like a man and explained to Dr. Stevenson, who personally met with her several times, that she wished to marry a woman.

Cases of this nature eventually led Dr. Stevenson to suggest that some forms of behavior could possibly be inherited from our past lives. He writes that reincarnation-type cases "suggest that although personality is indeed being formed in childhood, its development actually begins much earlier in other terrestrial lives anterior to the child's life."

If this line of speculation is correct, it stands to reason that some phobias and other forms of peculiar behavior could be cured by tracing their past life basis.

THE FIRST MODERN CASE

To the best of my knowledge, the first psychiatrist to formally promote reincarnation memory as a psychotherapeutic tool was Dr. Denys Kelsey, who practices in London. He began exploring the reincarnation issue in the 1950s, spurred on by his wife (Joan Grant) who was a gifted sensitive. The beginning of the psychiatrist's metaphysical voy-

age came when he began treating a gentleman plagued by irrational guilt. The patient was convinced that he was the cause of his father's arthritis. The delusion seemed to stem from the client's childhood when, because he resented his father, he ran a damp cloth over his parents' bed, hoping to make him sick. When his father became arthritic years later, the patient felt that he was responsible. Despite traditional treatment, the client made little progress in therapy. He remained guilt ridden over his father's illness after 80 psychiatric sessions!

Dr. Kelsey decided to try hypnotic regression. The plan was to better trace the roots of the patient's conflicts—not to experience a previous incarnation. But upon being led into an hypnotic trance, the client reported seeing a lady dressed in Edwardian clothing loitering by a large home.

The patient spun out an elaborate story concerning the woman. Orphaned by a cholera epidemic that had swept through British-occupied India, she had been sent back to England to live with a relative. This relative was charged with controlling the lady's inheritance and refused to release the funds when her niece decided to marry a local curate. The Edwardian woman revenged herself by dampening the elder

relative's bed, hoping to cause her to fall sick. The elderly woman became enraged when she discovered the plot, suffered a seizure and ended up bedridden. The perpetrator of the crime was stuck taking care of her for the rest of both their lives.

"When I brought the patient slowly back to the present day and out of hypnosis," Dr. Kelsey reported in *Many Lifetimes* (written with his wife) he had a memory of the story, felt sure it was a part of his own history and was satisfied that he had discovered the true source of his guilt—guilt that became transferred to his father.

The patient reported himself cured and never suffered a recurrence of his neurosis.

This encouraged Dr. Kelsey to experiment further with past life regression. He discovered that even intractable psychiatric disorders sometimes reverse when their reincarnation roots are properly traced. Dr. Kelsey placed several such cases on record in 1967 when he wrote his book.

WITHOUT SUGGESTIONS FROM THE THERAPIST

A fundamental phenomenon of hypnotic regression is that reliving past lives while in hypnotic trance can take place *without any formal suggestions from the psychiatrist or psychologist*. This

phenomenon counters the common charge that past life psychotherapists necessarily program their subjects to come up with past lives. Such cases have been reported even by clinicians who don't believe in reincarnation. Nor does it matter whether the patient believes in reincarnation.

An excellent and complicated example of this sort was recently published by Dr. Brian L. Weiss, who kept the case secret for some years before publishing it.

Dr. Weiss' background is in the biochemical treatment of psychiatric disease. He is best known for his book on brain biochemistry. I met him last year while taking part in a television show on reincarnation filmed in Canada. Dr. Weiss was promoting his book *Many Lives, Many Masters*, which describes the case.

A PSYCHIATRIC WRECK

Catherine, the protagonist in the case, was a psychiatric wreck when she first approached Dr. Weiss. Somebody had pushed her into a swimming pool when she was a child, which resulted in a life-long fear of water and choking. She also had severe nightmares of a collapsing bridge and eventually began suffering from panic episodes which finally prompted her to seek psychiatric treatment. Dr. Weiss initially treated her with oral medication,

but Catherine refused to swallow the pills, fearing she would choke on them. She also suffered from overwhelming fears of death and dying, even refusing to fly since she was terrified the plane would crash.

Dr. Weiss treated her with conventional psychotherapy. Eighteen months of exploring her fears and her childhood brought to light the probable causes of her problems, but this information failed to relieve her symptoms.

In 1982, while visiting an Egyptian collection at a local museum, she realized that everything was familiar and that she knew more Egyptology than the museum guide.

When she later reported this to Dr. Weiss, it struck him that they should explore Catherine's childhood through hypnosis. The regression wasn't undertaken to explore a past life. He placed her in a hypnotic trance and instructed her to return to her childhood. She relived being pushed into a swimming pool and choking on the water. She also recalled sexual molestations on the part of her drunken father. Dr. Weiss was encouraged, but forgot to explore why Catherine was so familiar with Egyptology.

A week later, when his patient complained that her symptoms were still severe, he hypnotized her for a second time. The psy-

chiatrist instructed her on this occasion to "Go back to the time from which your symptoms arise." Dr. Weiss explains in his book that "I was totally unprepared for what came next."

1863 B.C.

Catherine seemed to slip back into some sort of previous existence. She perceived herself with long, braided, blond hair and standing before a building with white pillars. She reported that the year was 1863 B.C. The location was barren, hot and sandy. Dr. Weiss was puzzled by the vividness of the scenes Catherine was describing. "I had examined thousands of psychiatric patients, many under hypnosis," he explains in *Many Lives, Many Masters*, "but I had never come across fantasies like this before—not even in dreams."

In order to explore her past life further, Dr. Weiss proceeded to take Catherine forward in time to her death. She described being killed by a tidal wave that destroyed her village. Completely mesmerized by what the patient was recalling, Dr. Weiss progressed her in time and she reported a second lifetime in 18th-century Spain as a dancer and prostitute. She apparently died from drinking poisoned or contaminated water. She also briefly described a life in Greece



where Dr. Weiss had been some sort of teacher.

You may be less impressed with these memories than Dr. Weiss originally was. He was unfamiliar with the phenomenon of past life regression when he began and couldn't have known that regression to childhood sometimes leads psychiatric patients to slip into self-proclaimed "past" lives. This side effect has been reported in several textbooks and represents psychologically meaningful and therapeutically beneficial fantasies. A second theory is that they are really *screen memories*, in which deeply disturbing events from

childhood restructure themselves into less threatening recollections.

TREATING BATTLE FATIGUE

During the Second World War, British psychiatrists were faced with treating cases of battle fatigue, known previously as "shell shock." This occurs when a soldier develops an hysterical neurosis in response to some horrible experience in battle. The standard treatment is to take the soldier back (mentally) to the scene of the incident while drugged or hypnotized. Psychological suggestion is then used to force him to relive the catastrophe, which

often results in a powerful, psychological experience that cures the neurosis.

While investigating treatments for battle fatigue, however, some British psychiatrists discovered that forcing the patient to relive *fantasies* concerning fictitious battle disasters worked even better! This remarkable discovery may have a bearing on the stories told by hypnotically regressed psychiatric patients.

Whatever the case, Dr. Weiss was taken by complete surprise when Catherine showed up for her next session. She was beaming! She proceeded to explain that her life-long fear of drowning had evaporated, while her fear of choking was now manageable. She was sure that the roots of her problems rested in her past lives. Within a few weeks she reported herself completely cured of her symptoms and became a firm believer in reincarnation. Dr. Weiss told me that the cure has remained permanent.

A SURPRISING TANGENT

Catherine's cure also resulted in some unexpected side effects. During subsequent hypnotic sessions, Dr. Weiss established contact with several discarnate entities through his former patient, who dictated a metaphysical philosophy by which Dr. Weiss currently lives. These discarnates

proved their *bona fides* by revealing to him the proper Hebraic name of his grandfather and the obscure medical problem that resulted in the death of his son.

NON-HYPNOTIC TECHNIQUES

Psychologists and psychiatrists enamored with reincarnation can draw upon procedures other than hypnosis in their work. Some prefer to work with their subjects in the waking state. They report cures every bit as dramatic as those placed on record by psychiatrists such as Dr. Weiss and Dr. Kelsey.

Dr. Morris K. Netherton, a psychologist in Los Angeles, guides his clients into their past lives by focusing on verbal clues—i.e., special phrases or focal points in their initial consultations to which the patients keep returning. He then instructs his clients to sit back, relax and concentrate on these phrases until they begin to notice pictures forming in their minds. Focusing on these mental pictures will often catapult the subject back into his or her past life.

Dr. Netherton prefers this procedure to hypnosis since "It must always be the patient, and not the therapist, who does the work. To do so, he [the patient] must be fully aware of what he is playing back and how it affects him. My object is to reach the unconscious

without destroying the presence of the conscious."

In the 1970s, Dr. Netherton collaborated with Nancy Shiffrin, a writer specializing in psychology, to produce his book *Past Lives Therapy*. The following case is taken from that book:

ANOTHER DOCUMENTED "CURE"

The problems of a Los Angeles businessman called Ben Plummer in the book, began when he started drinking uncontrollably when his career in management was peaking. The immediate cause was his conflicts with his dictatorial female boss. Detoxification programs had been partially successful, but they left him chronically depressed.

While talking with the psychologist, Plummer kept insisting that his body was dead even though his mind remained working. Such a peculiar remark is the sort of phrase that Dr. Netherton looks for, so he suggested that the client relax and focus on it.

Soon, the client could "see" himself naked and incarcerated in an empty concrete room—locked up by his mother for his brother's murder, a charge he denied. The prisoner killed himself by hitting his head against the wall.

Dr. Netherton lost little time pointing out the connection of

this past life recollection to his client's present circumstance—i.e., the fact that a domineering woman had caused his ruin. The psychologist expected the patient to capitalize on the connection, but the businessman failed to follow the lead. Instead, his psyche moved forward to a life in the Orient where he was a prisoner executed after being forced to eat some fermented cereal.

Mr. Plummer eventually relived a succession of lives in which drinking played key roles:

- A carousel operator in Germany who drank to relive his chronic boredom.
- A life where his wife used his drinking to force his incarceration, in order to stop his extramarital liaisons.
- An embarrassing incident from his present life childhood in which he got drunk during a family picnic.

Dr. Netherton did not completely cure his patient's drinking problem, but feels that the regression sessions gave him enough insight to keep his disorder in check and to prevent him from further binges. The case is interesting, however, since it shows that reincarnation therapy can be used to make psychological gains without formally "curing" the patient—practical progress that few experienced psychotherapists would eschew.

DOES IT REALLY WORK?

There are two interrelated issues here: Do some people find themselves cured of their behavioral problems by reliving their past lives? Do these successes prove the reality of reincarnation?

Whether or not people undergoing past life therapy are really cured is difficult to evaluate. There are a number of books on past life therapy which report astonishing successes including *Other Lives Other Selves* by Dr. Roger Woolger, *You Have Lived Before* by Dr. Edith Fiore and *Living Your Past Lives* by Karl Schlotterbeck.

I have been consistently disappointed in the above books for two reasons:

1. Very few supporters of past life therapy conduct long-term (two years or more) follow-ups on their patients. Readers have no way of knowing whether these cures were permanent.

2. I have never read any formal statistical studies showing that past life therapy cures people better than any other form of psychotherapy, including the placebo effect. (Several studies have been published in psychiatry showing that separate systems of psychotherapy work equally well. The catch is that some of these studies show cure rates no better than the spontaneous remission rate reported by

people waiting for psychotherapy, but who never received it!)

Even if such statistics were publicly available, there is a third problem. What exactly constitutes a cure in psychotherapy? Past life therapists report a cure merely when the patient claims symptom relief. But is this valid?

Relying upon self-improvement reports offered by patients is unreliable. People with behavioral and psychiatric conditions often cannot properly judge whether they are cured or not.

PSYCHIATRIC GRASSHOPPERS

At a social event I struck up a conversation with a sad and dejected 25-year-old waiter I'll call Steven. When I mentioned to him that my professional work was linked to psychology, he became extremely excited. He explained that he had been diagnosed with a personality disorder and also complained of impotence. An "inner voice" had told him that if he came to this party he would meet someone who could hypnotize him and cure him. He pleaded with me to hypnotize him. I tried to refuse but Steve was insistent to the point of crying, so I finally agreed to simply let him experience the state. I told him I was not a licensed psychologist and would not conduct therapeutic work with him.

When we met I guided him into hypnosis, where he relived the incident which presumably led to his impotence. He thanked me profusely and left the house.

Two years later I again ran into Steven. His eyes sparkled when he saw me. Much to my embarrassment, he proceeded to tell everybody present that I was a "great" psychologist who in a single session cured him of impotence, latent homosexuality and borderline schizophrenia!

The people present were im-

Perhaps reincarnation is the reason clinicians such as Dr. Weiss see spontaneous cures

pressed. But in talking with Steven further, it was clear that he was even more disturbed than when I originally met him and near a breakdown.

I suspect that past life psychotherapists see these kinds of patients—people I call psychiatric grasshoppers. They enter therapy for a brief while, proclaim themselves cured, then re-enter therapy with another clinician when the first psychotherapeutic "high" wears off. This cycle can repeat itself endlessly. It strikes me as suspicious when people seeking out past life therapy have a long

history of failed work with several clinicians.

Not all cures reported by reincarnation-oriented workers fall into this category. Some of the cures reported by Dr. Kelsey did include follow-ups, while Dr. Weiss is still studying Catherine.

On the other hand, only the most unsophisticated psychologist would suggest that curing a patient *proves* the theoretical basis upon which a particular form of psychotherapy is built. Some psychologists and psychiatrists seem to have naturally

healing personalities. Many experts believe that the dynamics of the relationships these therapists build with their clients is more important than the specific tools they use.

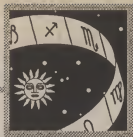
It is difficult to say that psychiatric cures wrought through regression prove reincarnation—nobody knows why psychotherapy works in the first place.

Past life regression is a tool that can be put to excellent use by some psychotherapists, but we are a long way from understanding the dynamics of the process.

Perhaps reincarnation is the reason clinicians such as Dr. Weiss see spontaneous cures in their practices. But there could be other reasons—reasons psychology is far from unraveling.



ASTRO ALMANAC



By Anne Lyddane

The best astrological days to participate
in the following activities during August 1990.

Combines Sun, Moon and Planetary Aspects with Sign Positions.

-
- | | |
|---|---|
| Apply for a job:
9, 13, 14, 22, 27 | Meditation:
3, 7, 9, 21, 31 |
| Ask for a raise or promotion:
1, 3, 9, 21, 31 | Mow lawn to retard growth:
6, 11, 31 |
| Ask for credit or a loan:
3, 8, 9, 14, 21 | Permanents, hair coloring:
1, 9, 14, 21 |
| Buy antiques or jewelry:
8, 9, 21, 22 | Purchase electronic equipment:
3, 7, 20, 28 |
| Buy a car or have repairs done:
3, 7, 14, 31 | Purchase major appliances:
9, 21, 31 |
| Buy a permanent home:
9, 13, 14, 21, 22 | See dentist for extractions:
3, 8, 9, 21, 22 |
| Buy real estate for speculation:
1, 3, 9, 22, 31 | See dentist for fillings:
9, 14, 21, 31 |
| Consult a physician:
9, 17, 22 | Sell home, property, possessions:
3, 9, 21, 22 |
| Cut hair for added thickness:
9, 13, 14, 22 | Sign important papers:
1, 9, 22, 28, 31 |
| Cut hair to increase growth:
14, 21, 27 | Speculation/Gambling:
3, 9, 21, 22, 31 |
| Cut hair to retard growth:
1, 4, 6, 15 | Sports activities:
3, 22 |
| Entertain:
9, 14, 22, 31 | Start a weight loss program:
9, 13, 21, 22 |
| Fishing:
8, 9, 21, 26, 28 | Stop a bad habit:
3, 8, 9, 21 |
| Gardening:
3, 9, 13, 14, 21 | Travel by air:
22, 28, 31 |
| Hunting:
14, 22, 31 | Travel for business:
3, 9, 21, 22, 28 |
| Marry for happiness:
1, 3, 9, 14, 21, 22 | Travel for pleasure:
9, 13, 14, 21 |

WITCH BALLS AND THE EVIL EYE



One of the most amazing methods of countering the supposed influence of the Evil Eye makes a delightful centerpiece for your garden.

By Louise Riotte

The expression "if looks could kill..." contains an echo of a very primitive and ancient fear—the fear of being watched, *perhaps unaware*, by an enemy...

It has been said that the angels most help those who actively help themselves. Somewhere, sometime, in a past century a courageous soul conceived the idea of a Witch Ball as a means of protecting their person and property against one of the world's most time-honored and widespread magical beliefs—the Evil Eye.

To understand why the Witch Ball was believed to have the ability to avert the evil influence of the malicious glance, we must

first understand the Evil Eye itself and why it was so greatly feared. Old John Aubrey (an English antiquarian who discovered the holes at Stonehenge), in his *Miscellanies* (London, 1696), summed it up well: "The glances of envy and malice do shoot subtilly; the eye of the malicious person does really infect and make sick the spirit of the other."

To be able to put the Evil Eye on a person is one of the main powers attributed to black magic. People capable of this were called "eye-biting witches." Their victims, who pined away or suffered misfortune by means of this deadly glance, were said to be "overlooked," "fascinated," or "eye-blighted." One curious English term calls them "owl-



Artist's sketch of detail of a mosaic in the Antioch Museum depicting the immediate effect of a blast from the Evil Eye. The unhappy sufferer was not only subject to every possible misfortune, but also to the worst diseases, often leading to death.

blasted," perhaps in reference to the large, staring eyes the owl.

ALLEGED EFFECTS OF THE EVIL EYE

The effects of the Evil Eye might be felt in two ways: either by physical or nervous illness, or by a run of bad luck and unfortunate events.

Today, many consider all this as mere superstition. Is it?

In his book *Natural Magic*, Françoise Strachan says: "...the Evil Eye is *very* real. If you look at someone who has a lot of dark force, the entities and psychic bugs from that person can literally be transmitted from their eyes

to you; and this could adversely affect your eyes or your aura. Or you might suddenly get a headache or feel just a little 'off colour'. A good exorcist—or should I say a wise one—does not look the possessed person in the eyes until he or she has cleared them of the obsessing spirit; this is just a natural safety measure taken by sensible people."

The belief in the Evil Eye is as old as mankind itself, and as universal. In ancient Egypt the amulet called the Eye of Horus, often depicted in emerald, was worn as a protection. Centuries later, Witch Balls were also amulets.

ANCIENT EGYPTIANS UNDERSTOOD MAGIC

Cosmetics were originally magical in nature. They were used to increase psychic powers and to prevent the soul from escaping. It may be that the eyes were the first part of the body thus guarded. Ancient Egyptians used kohl to outline and accentuate the eyes. Expertly applied, the powder formed a perfect oval through which the Evil Eye, it was believed, could not pass. They also painted their upper lids blue and lower lids green to strengthen their optic powers and to provide protection.

Of course by now we've all outgrown that superstitious nonsense, haven't we? Look closely at the top of the pyramid on a one dollar bill. Isn't that a modernized version of the brilliant Eye of Horus (sometimes called the "Eye of God") watching protectively over the U.S. currency?

The Evil Eye came to have different names in different countries. The Romans called it the

oculus fascinus; the Greeks knew it as *baskania*. In Italian it is *malocchio*, or, *la jettatura*. In Germany it is *böse blick*; in Spain, *mal ojo*; and in France, *mauvais oeil*. In far-off India it is feared as *drishtidosham*.

Oldtime Gaelic-speaking Scotland called it *chronachaidh*, and to the Irish it was *droch-shull*. It is said that to this day the Jews, inspired no doubt by the biblical proverb "Eat thou not the bread of him that hath the evil eye" (Proverbs 26:3), remain wary of the *ayn-hara*.

Here is an old Gaelic charm to be spoken over one

who had been "overlooked":

*The eye that went over,
And came back,
That reached to the bone,
And reached the marrow,
I will lift off thee,
And the King of the Elements
Will aid me.*

Protective herbs such as sage and rosemary were also used in Spain and Portugal, garlic in Germany, and the shamrock in Ireland. Little bells were worn by children and placed on cattle as



Amulets against the Evil Eye. Figure gestures are the *mano fica*, or "the fig," created by making a fist with the thumb between the first and second fingers. The *mano cornuta*, or "horn hand" consists of lifting up the first finger and little finger while folding the other fingers and thumb into the palm.

protection against the Evil Eye.

UNIVERSAL BELIEF IN THE POWERS OF THE EVIL EYE

Belief in the Evil Eye is not confined to Europe. According to M.T. Ghosn in his book, *Origin of Birthstones and Stone Legends*, the sapphire has special healing powers for eye trouble. He also mentions turquoise as a protection against the Evil Eye. The colors blue, blue-green and green appear everywhere as the preferred colors of protection. "The deep blue star sapphire," says Ghosn, "is believed by the Cingalese to serve as a protection against the mysterious and dangerous emanations set forth by the Evil Eye."

In his book *The Curious Lore of Precious Stones*, George Frederick Kunz says: "In Palestine the Evil Eye is supposed to be the baleful gift of men who have light-blue eyes, more especially if they are beardless. As an antidote to the awful influence of these blue-eyed 'monsters,' the Syrian women decorated themselves with blue beads, on the principle of *similia similibus curantur*, (like cures like). A maiden with beautiful hair will tie a blue ribbon about it, or wear a blue bead in it, so as to ward off any evil spell cast by the blue eye that might rob her of her fair dower."

The belief in the Evil Eye and

the color blue as a protection was even widespread among the American Indians, particularly the Navajos, who wore turquoise rings to protect themselves against the Evil Eye. In his book, *Crystal, Gem and Metal Magic*, Scott Cunningham mentions that turquoise is a sacred stone to many American Indian tribes.

It should come as no surprise, therefore, that in later centuries blue, particularly cobalt blue, was a favorite color for Witch Balls. Though they came in many colors, and even striped, the colors blue and green predominated (*Encyclopedia Britannica*).

HOW WAS IT DONE?

But how was the Evil Eye put on? Information is scanty, though remedies are numerous. One of the strangest aspects in the beliefs about the Evil Eye was that many people were simply born with the power, frequently without any desire for it on their part.

A number of famous people have been credited (or perhaps discredited) with possession of this malign power, such as Lord Byron the poet, the late King of Spain, Alfonso XIII, and Napoleon III, the Emperor of France. Even Pope Pius IX, and his successor, Pope Leo XIII, were believed to have the Evil Eye—not because they were wicked, but simply

because they had been born with this fatal gift. This belief resulted in a certain ambiguity—people feared the Evil Eye, but did not necessarily hate its possessor!

Very often the person who is different is the one we fear. The dark-eyed Palestinian women feared the blue-eyed blond. Among the generally fair-haired and blue-eyed English, it was the dark, flashing eye of the Gypsy, the Latin or the Oriental that raised fearful thoughts of fascination and sorcery. But, again, among the Spaniards, blondes were feared. *Las rubias son venenosas* (Blondes are poison), runs the old Spanish proverb.

The dark Moroccans thought that people with blue eyes were the ones to beware of. Occasionally, people are born with one blue eye and one brown eye—perfect candidates for the Evil Eye.

It is said that "the eyes are the windows of the soul," and this can be interpreted for good or evil. The silent curse of the Evil Eye, *which comes from the soul within*, was more dreaded in times past than openly-spoken maledictions. Its very silence gave it the pent-up concentration of something formulated with one's whole being.

It is no wonder that frightened and trembling humanity began to think up ways to turn this awful

supposed power away from both their persons and their possessions.

THE ADVENT OF WITCH BALLS

No one seems to really know for sure just how or when Witch Balls first came about, but they seem to have surfaced and become popular in the 1700s. Perhaps the forerunners were the magical glass globes used by the Turks. They suspended these spheres from their ceilings and smaller ones from the caparisons (trappings) of their horses.

The name Witch Ball was possibly a corruption of the 18th-century term "watch ball," a hollow glass sphere, sometimes as large as seven inches in diameter. One such 19th-century English ball, resembling an over-sized Christmas ornament, is in the Victoria and Albert Museum in London. This one has a silvered interior, and a loop on top for hanging.

Although most references to Witch Balls are found from the 18th century onward, their origin is probably much older. In England many examples, striped and spattered with enamel colors, have been attributed to the Nailsea Glassworks near Bristol. They were also made elsewhere in England and, from the 18th century, in the United States.

The glassworks firm of Caspar Westar, a German emigrant, made Witch Balls, among other glassware, in southern New Jersey in 1738. They were also made in Canada from about 1820 to 1900.

WITCH BALLS AND FISHING FLOATS

Witch Balls are thought to have some kinship with the glass balls used by fishermen to float their nets. Witch Balls, therefore, have been associated with sea superstitions. Fishing floats, spheres of colored glass once used by fishermen to float nets, are also thought to be highly protective if placed in the home or hung in nets outside.

These floats are still being manufactured for decorative purposes, but many think the most effective



Fishermen often painted eyes on the prows of their boats to avert the dangers of the Evil Eye and ensure a good catch.

ones are those collected on beaches. Because they have been actually used in the ocean, they are thought to have absorbed the ocean's allegedly limitless source of magical power. In centuries past, fishermen often painted eyes on the prows of their boats, to avert the dangers of the Evil Eye, and to ensure a good catch.

WITCH BALLS AVERT EVIL EYE

The main purpose of Witch Balls hung up in windows was to avert the Evil Eye. The window or "wind eye," originally a mere hole in the wall protected by branches or a curtain exposed to the wind, represents the idea of penetration.

It might also be placed on a vase-shaped stand to reflect a whole room in the manner of a convex mirror. The ball was wiped off daily to remove all evil spirits. Older Witch Balls were often quite large and heavy, and needed a chain to suspend them. According to the fancy of the owner, they might be placed either in a dark corner or where they would reflect the light.

Some people place a huge Witch Ball or gazing globe in the garden. The gazing globe is a glass sphere silvered on the inside and usually placed on a stand. Not only does it reflect evil and absorb the supposed powers of the Sun, Moon and stars, but it is also beautiful. The entire gar-



Artist's sketch of a Witch Ball used as a cover, possibly for a container of milk. The original of both bowl and cover are of hand-blown, blue glass.

den and sky are reflected in its surface. As a child I played in a garden having one of these lovely globes. It was placed at the intersection of the garden paths.

The shiny, reflecting globe, which might be made of metal or glass, was thought to cast back the influence of the malign glance of the Evil Eye upon the person who sent it forth. This explains the popularity of Witch Balls hung in windows.

Perhaps their attractiveness as ornaments in themselves and their ability to lighten a dark corner by reflecting a cheerful ray of sunlight has given Witch Balls continued popularity after their original use has been forgotten. Today they are a sought-after

antiques. In the 10th edition of Edward G. Warman's *Antiques*, four types of Witch Balls are listed under "Nailsea Glass":

3 1/2" Cobalt Blue	\$20.00
4 1/2" Amethyst	24.00
5 1/2" Striped	27.50
Large, pink and white	55.00

There are other kinds of Witch Balls, beside the mirror-bright reflecting ones. Those made of Nailsea glass consist of a ball of many colors, semi-transparent when the Sun shines through it, and presenting a swirl of different hues, somewhat like psychedelic patterns.

These were probably a glass imitation of a still older type of Witch Ball. These consisted of a hollow sphere of thick glass, usu-



Sit in a garden on a quiet day and gaze at a Witch Ball with your eyes half-closed. Relax and look *into* the sphere—you may catch a glimpse of your future.

ally slightly greenish in color. They had a small hole, plugged with a cork. Inside there was a mass of teased-out threads of different colors. It must have taken someone much time and patience to introduce thread after thread through the little hole until the ball was filled.

The Irish kept the clear glass Witch Bowl filled with bits of yarn, with a piece left dangling from the small hole. This was done purposely on the theory that the person casting the Evil Eye would pull out bits of yarn and forget to harm the family. Sometimes the deeply religious Irish filled the balls with holy water, or they might use dill seed or pins.

The object of the bright swirl of colors from the threads in glass, like many other forms of decoration which involve a pattern of twisting lines, was to counteract the glance of the Evil Eye. The idea was that instead of falling directly upon some person, the dangerous glance would be diverted to follow the twisting pattern, and thus its power would be dissipated.

The effect of the many threads (originally brightly colored, though now faded with age in those originals that still exist) was that of an intertwining, maze pattern. In all probability, when the Nailsea glass makers started their

famous manufacture in 1788, this is the pattern they copied in making Witch Balls of colored glass.

At another glassworks, Witch Balls were made in sizes ranging from that of a marble, which could have covered the mouth of a creamer, to as much as a foot in diameter for bowls. Some people say they were made as covers for milk dishes in particular, as it was believed that those who used the Evil Eye could also cause milk to curdle. It was also thought most protective if both bowl and Witch Ball were of blue glass.

DIFFERENT TYPES OF GLOBES APPEAR

From late in the 17th century glassmakers had been producing hollow, glass globes, or globular bottles, for people to hang up in their houses as a protection against evil influences. It was believed that the glass ball would attract to itself all the influences of ill luck and ill wishing that would otherwise have fallen on the household. To work effectively, the ball must be kept scrupulously clean.

The Nailsea glassmakers produced all kinds of fancy articles, including glass walking sticks, some made with a swirl of bright colors, others hollow and filled with tiny, colored glass beads. These "witches' sticks" were also protective.

People bought the Witch Balls and the walking sticks for themselves and to give to their friends and relatives as presents. They were regarded as both amulets and luck bringers. Some people called them "wish balls" because they were given to a person with a wish for good luck and prosperity.

The bright mirror globes were also sometimes called "watch balls." It was believed that if you watched long enough, the mirrored scene in them would gradually fade out and change into a visionary picture.

The brighter mirror globes were originally imported from the Europe. They are often seen in old Dutch paintings. However, the English glassmakers began producing them in about 1690. Their products were sturdier than the Continental ones, and many are still in existence.

The early silvered balls were coated inside with an amalgam containing bismuth, lead, tin and mercury. These were not very durable because the reflection was apt to be damaged by dampness and the reflections themselves were not very clear. (Dampness is still a threat to the brightness of any reflecting Witch Ball if moisture gets inside the glass. Anyone owning an antique of this kind should carefully wipe it clean, not wash it.)

In the early 19th century, improved methods of manufacture were evolved, including one of coating the glass inside with real silver. In this period very fine reflecting globes were made of mirror-like perfection. Colored Witch Balls of this type also were made. Some were of both dark and pale green, others of gold color as well as silver, and a very beautiful blue is sometimes seen.

In the latter part of the 19th century the Witch Ball began to be more of a decoration; its old magical significance began fading into the background. Witch Balls were made with everything on them from Scriptural texts to hunting scenes.

However, their original significance was not to be entirely forgotten. In 1930 *The London Times* had some interesting correspondence on the survival of belief in Witchcraft; so much, in fact, that on September 20, 1930, it published a leading article on the subject, saying it was obvious that this belief had by no means died out. In the course of this correspondence, one writer mentioned that she had seen Witch Balls for sale in a shop near the British Museum, and had been told that there was a ready sale for them, because people still believed that they would turn aside the effects of the Evil Eye.



This Witch Ball, described as "colorless glass with slight green cast: blown, diam: 21.7 cm., c. 1840-1860," is one of three on display at the Corning Museum of Glass, Corning Glass Center, Corning, N.Y. 14831. Note the tiny bubbles in the glass. (Courtesy of the Corning Museum of Glass.)

WITCH BALLS TODAY

The beautiful, silvery gazing globes that I remembered from my childhood are still being made. I was delighted to find that they can be found at many gardening or nursery centers. Apparently they are still being placed in gardens for their beauty, though their traditional value as protectors from the Evil Eye may have long since been forgotten.

When I talked to the Curator of the Corning Glass Company Museum in Corning, New York, I was told that they had three

Witch Balls on display and that they were of blue and green glass. One of them was oval rather than round.

I have been told that the smaller Witch Balls are still being made but I have been unable to find a source of supply.

Until you are lucky enough to find a Witch Ball, you can use a Christmas tree ornament of silvered glass. The silver ones are indeed miniature Witch Balls though this significance has long since been forgotten!



TRUE MYSTIC EXPERIENCES



by the Readers

DEATH FORETOLD

By Rosalind M. Tate

In 1965, I was an assistant registrar at the University of Cincinnati. At certain times of the year we needed extra help, so my dear friend, Loretta Beier, came to work part-time. I came to work at 8 A.M., and Loretta usually arrived around 10 A.M., but I always drove us home at 5 P.M.

Loretta was a lively, bubbly person. One morning she came in bursting with excitement. "I've got to tell you about the dream I had. I dreamed I was at your car in the parking lot but you weren't there. I kept searching and calling out 'Roz, Roz, where are you?' and then a huge number six came up over your car."

We all discussed the dream for a short while and then I forgot about it.

Several months later I invited Loretta as a substitute at my din-

ner-bridge club. Driving home about 11 P.M., a drunk driver, going the other way, crossed the center line and rammed into the passenger side of my car. Loretta was killed instantly, and I was in the hospital over a month.

When I finally returned to work someone said, "Remember Loretta's dream?"

The accident happened on October 6th.—*Cincinnati, OH*

TUNED IN

By Ellen M. Tillery

While most mystic experiences are awe inspiring, occasionally a little humor creeps in. After my late husband, Robert Tillery, and I were married, we discovered we were—as he put it—tuned in on the same wavelength.

Usually when he arrived home from his work as night manager of a local service station in Thonotosassa, Florida, we enjoyed a

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late night snack and discussed the day's events.

On the night of July 20, 1980, however, I experienced a sense of uneasiness that grew into a foreboding which increased with each tick of the clock. The thought of a possible holdup, even injury, plagued me. I could not dispel the thought that my husband needed me.



Ellen M. Tillery

Finally, unable to stand the suspense any longer, I went to investigate. I found him in a wide-open, barren space, sitting on the hood of his car and swinging his legs like a schoolboy. When I ran to him, he was grinning.

"What's so funny?" I asked, puzzled and a little irritated.

"I ran out of gas," he explained sheepishly, "but that's not all."

"Not all...? Then what...?"

"A man stopped and offered to help me," my husband ex-

plained, "but I told him that everything was all right—you'd be here soon. He looked around, then asked how I knew, or had someone gone after you? I said no, no one had stopped, but you'd just know I had a problem and would come along soon."

Laughing, Robert said, "I wish you could've seen his expression. He backed away toward his car, scratching his head, trying to figure it out. He was still staring at me as he drove off. I'm sure he thought I was crazy and was maybe even a little afraid of me."

We laughed, but also felt a little sorry for one who neither understood nor enjoyed psychic attunement.—*Thonotosassa, FL*

THE STATUE

By David C. Wickers

My father, Ardie Wickers, was a U.S. Infantry soldier during World War II.

One day he was walking through the bombed out, deserted German town of Bridel east of the Mosel River. He was alone, separated from his platoon, and dusk was upon the tiny, mountain-surrounded village. Soon it would be dark, and he needed a place to spend the night, so he entered a very old, abandoned house.

He went up the stairs to the second floor to where the bedroom was. There was a bed with linen on it against a wall, and across the

room was a window with a large tree outside. Next to the window in a corner was a life-sized statue of a saint with his hand outstretched, beckoning.

My father was exhausted and flopped down on the soft bed and fell asleep immediately.



Ardie Wickers

Sometime during the night he was suddenly awakened. He looked around the room, and his eyes froze on the statue. The outstretched arm was slowly moving back and forth. It looked as if the statue was summoning him out of bed. My father got to his feet to investigate. When he reached the statue, he was shocked by a loud crash behind him. He spun around to find that the ceiling above the bed had collapsed, crushing the bed completely.

When he got over his shock, he looked back to the statue. He

found that the movement of the arm was an illusion. It was the shadow of a tree branch in the full Moon, outside the window, being blown by the wind.

That easily explained the mysterious movement of the statue's arm, but *what woke him up?*

—Astoria, NY

HELP FROM A CHILD

By Linda Neukrug

One day over 15 years ago in Brooklyn, New York, I was babysitting for four-year-old Tara Norman while her mother, Tilly, worked. We were sitting on the wooden porch, where she was playing quietly with a doll. Suddenly she spotted an orange cat in the middle of the road. Before I could even spring up from my chair, she was running out into the road calling, "Kitty, kitty!"

I had been told many times that it was an extremely dangerous street, for there was no stop sign on the corner. Many injuries had occurred there, and though people had tried to get a sign installed there, nothing had ever happened.

Over the course of weeks of babysitting, I kept hearing about one especially sad story. A little girl had been killed by a speeding, hit-and-run driver on that very street. The girl's name was Beth, an extremely pretty girl,

everyone said, with big, blue eyes and long blonde hair. She was always dressed in a very old-fashioned way by her grandmother, who also curled Beth's hair into long ringlets every morning.



Linda Neukrug

But this was the last thing on my mind now, when I leaped up to race after the girl I was babysitting, for suddenly I heard the roar of an engine, and a red car came racing down the street. My heart was pounding, because there was no way, at the speed the car was going, that it could see her in time to stop.

I was terrified as I ran toward her, and the car continued to speed in her direction. Unconcerned, Tara played with the kitten. I wanted to scream, "Stop! Stop!" at the car but my vocal cords seemed to be frozen.

To my amazement, the car slammed to a screeching halt

about ten feet in front of the girl and the kitten.

Dripping with sweat, I raced over to the driver, who looked as shaken as I was. He had his head buried in his hands as she kept saying over and over, "I almost hit that little girl..."

When both of us had calmed down a little, and I had my arms wrapped firmly around my charge (the cat had run off), I asked him, "Why did you stop?"

He replied, "It was that huge stop sign in the middle of the road. I always thought they had to be a standard size, but that one was enormous. And that little girl with the big, blue eyes and blonde ringlets was standing next to it."

He looked around, suddenly, "Where did she go?"

We both turned and looked at the spot he was pointing to—the spot where no stop sign had existed, except for a brief moment in time, when perhaps one little girl came back to help another one.—*Walnut Creek, CA*

RETURN OF THE RING

By William Drake

Sometime during the late afternoon of January 21, 1990, a Sunday, I lost a sterling silver ring which had a special meaning to me. I had bought it for my wife, Elizabeth, while on a vacation to Canada in 1977, less than

a year before her unexpected death from cancer. I later had the ring enlarged to fit my finger (although it was a little too loose), and had worn it almost daily for years.

I had gone to visit friends in Berkeley, across the Bay from my home in San Francisco. About 20 minutes after returning home, I realized that the ring had slipped off my finger during the past two hours as I rushed to catch trains and buses, shifting heavy plastic bags from hand to hand.

I searched all through my apartment, anywhere the ring might have rolled. My friends then searched their house and car, and later I checked with the lost and found offices of the train and bus lines. With deep regret and sadness, I gave the ring up for lost.

Nine days later, on January 30,



William Drake

after eating lunch in my kitchen, I walked to the rear of the apartment where a large window looks over the yard, to put a placemat away in a drawer. There on the rug in front of the chest of drawers lay the missing ring! It was in the center of an area I walk across daily. It is brightly lit there, and the ring is heavy and somewhat thick; easily spotted. There was no possible way it could have lain there for over a week without my noticing it. The chest of drawers stands flat on the floor with no space underneath it where the ring could have rolled.

In any case, I had vacuumed the rug over that precise spot a few days earlier. Furthermore, during the brief time on that Sunday afternoon before I realized the ring was missing, I had not gone into that part of the room. It was as though the ring had been deliberately placed in anticipation of my going to the chest of drawers, where I couldn't miss it, and also where its reappearance could not be explained by any ordinary means.

The shock of realizing what had happened, how some kind of spiritual power had surprised me with an act of love and remembrance, was exhilarating and has stayed with me ever since.—*San Francisco, CA*



CHANNELING PROPHECY

Is it possible to predict your own future or the future of others?

Author, psychic and channeler Alan Vaughan gives examples of channeled predictions that have come true (and some that have not come true).

He also shows how you can make predictions that can improve your life.

By Alan Vaughan

Can channelers predict the future? What kind of yardsticks can we develop to assess the many prophecies made by mediums, mystics, psychics and channelers? And can we use prophecy for our own growth?

These are some of the questions that I have been researching for more than 20 years. Here are some of my answers.

MY SEARCH BEGINS IN ENGLAND

In 1967 I began consulting mediums and psychics in England to see if they could predict the future. I wanted to know about world events, but mostly they said they could only foresee events in my own future, so I became a sort of precognitive

guinea pig. The psychics predicted that I would write a book, and then more books—and so I have. Two psychics predicted details of my second book, *Dream Telepathy*, by saying that it would be co-authored with two others, one a psychologist (this proved to be Stanley Krippner) and the other an M.D. (Montague Ullman)—*four years* before the book project was even thought of. Five psychics correctly predicted that I would be moving to California and would work on a magazine. One psychic predicted the singularly accurate information that I would have three children, a girl and two boys, in that order. The children began to arrive *ten years* after the prediction.

Many of the psychics saw me

lecturing and doing radio programs (I've done over 300 so far). Five mediums predicted that I would be developing psychic abilities and work as a medium myself to channel a Chinese entity named Li Sung. That indeed happened.

PSYCHIC MISSES AND ALTERNATE FUTURES

The psychics also made many predictions which did not come true. I reckoned a 50 per cent success rate in predictive accuracy as excellent. I believe that most of those unfulfilled predictions point to alternate futures which do not happen because of free will. Our choices—and the actions of others—determine which of the possible futures will happen.

To account for the accurate predictions, and also the predictions that were almost fulfilled, I postulated a theory that we have an unconscious blueprint of life which contains future possibilities—that we are born pregnant with the seeds of our own destiny. This blueprint is created by our higher self and is contained in our consciousness energy field, which both we and psychics can tune into.

BEGINNING PREDICTIONS

After ten years of study, practice and experiments at a number

of parapsychology labs, I began to do professional psychic work. Making predictions for private clients and for research groups, and getting feedback later, I could clearly see that the future was by no means fixed.

Many clients fulfilled my predictions for them, and usually that happened through a lot of ambition, talent, high energy, and hard work. They were fulfilling their destined blueprint.

A few clients seemed to act as if they were in a fog; they made little attempt to realize their potentials by fulfilling the predictions. I wonder if some were like a case cited by the late Dr. Helen Wambach, a past life researcher and psychiatrist. It dealt with the woman who had plunged into life without first going through a planning session. Perhaps their futures were not properly blueprinted.

The problem of possible futures may well be a personal one. Highly successful people come closer than others to fulfilling their blueprint, and therefore are easier to predict for. In my estimation, one such person is California-based Dick Sutphen, who is a seminar trainer, author of many books, author-publisher of audio and video tapes, and formerly the publisher of *Reincarnation Report*, which ceased publication in 1983. In the April 1983

issue editorial, Sutphen commented on predictions of his meeting his wife, Tara.

"[A couple of months ago] friend and reincarnation author Jess Stearn introduced me to a beautiful young woman named Tara, who was visiting from out of state. We both took one look at each other and immediately felt the bond between us; neither of us has been the same since. As she and I have discussed, 'we both knew...instantly.'

"Three years ago, Jess had predicted to Tara that she would eventually meet the most important man in her life through him. He also foresaw her, dressed in white, embracing this man on the patio of Jess' Malibu beach home. Unaware, I recently actualized the prophecy with Tara on Jess' patio. She was dressed in white...

"Relationships and the concept of destiny manipulating us on the chessboard of life have always been my primary interest in regard to metaphysical investigation. I know that shared past lives are the prerequisite for an important relationship in this life, and people appear to come together and part by an unseen plan. Their union is a reward, or it is structured for them to learn or teach together. Sometimes it is to support each other in the accomplishment of a shared purpose or mission.

"The questions of predestination, probable futures and primary destinies continue to come up for me. Last November editor Alan Vaughan gave me a psychic reading describing a "beautiful, lean, black-haired lady" who would come into my life after Christmas. This description fits Tara exactly."

LI SUNG APPEARS

Soon after Dick and Tara's wedding, also held on Jess Stearn's patio, Li Sung began to channel through me and told them about five past lives they had shared, and how those past lives shaped their future together. Li Sung made a number of predictions for them, which they mostly fulfilled.

The process of channeling the future is called "prophesying" in the Bible and is recommended by St. Paul as an important part of spiritual development:

"Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy...he who prophesies speaks to men for their upbuilding and encouragement and consolation.

"For you can all prophesy one by one, so that all may learn and all be encouraged." (Cor. 1:14) .

In my channeling classes, I encourage students to prophesy by getting in touch first with

their own higher self and then with the higher self of other members of the group. I then ask them to let their higher self speak through them about another person's future, often responding to specific questions. Usually both images and words come. On a practical level this often provides excellent suggestions for future development.

DREAM CHANNELING

Channeling one's own future can be difficult in the waking state because the ego has a habit of horning in. In the dream state, however, the higher self, I believe, has less competition from the ego and can provide dreams of guidance and give you pictures of your best future.

A friend told me how such a dream changed his life. My friend, divorced for two years, had been frustrated in his search for a meaningful relationship. He dreamed of a pretty young woman who was wearing a security guard's uniform. A loud ringing in the dream woke him up. Her face remained etched in

his memory though he knew he had never met her.

The very next day he attended a party and was stunned to see the woman of his dream. He was compelled to talk to her and finally told her the dream. She laughed: "I used to work as a security guard for conventions in Chicago. But I haven't told a soul in Los Angeles about that."

Their intense initial attraction, foretold in his dream, quickly led to their engagement to be married.

The most useful dreams from

How should you approach such dreams of promise?

Do not assume that the foreseen events will unfold by themselves. It is up to you to project energy to the desired event... and let the inspiration of your higher self guide you...

the higher self address present problems with an answer. In 1969 I was living in Brooklyn and had aspirations of becoming a writer, but I had not yet published anything. A dream of February 7

cheered me up:

I felt I had to interview both Jeane Dixon and Ruth Montgomery that afternoon. I called up Jeane who very nicely said I could come over that afternoon for a reading. She lived on East 40th Street, and gave me directions for reaching her...[At a bank] I picked up a sack of gold.

I was going to see Jeane not to investigate her but for a reading on some writing I was doing. I was genuinely anxious to find out what was going to happen. I had decided not to see Ruth Montgomery after all that day since there just wasn't enough time. Jeane was very nice and gave me the reading without asking any questions of me. I believe it was favorable.

I commented: "Perhaps pre-cognitive in a distorted way. Jeane Dixon lives in Washington, so perhaps she represents someone else in life. The bag of gold suggests my coming into something valuable."

THE DREAM FULFILLED

A month later, on March 11, I received a telephone call from Martin Ebon, an editor and writer on parapsychology. He wanted me to write an article on psychic Joan Grant as a chapter for an anthology he was preparing on

reincarnation. Ebon sent me some material on Grant, and I read several of her novels about past lives. Within a few days I was able to complete the book chapter. I telephoned Ebon to ask for directions to his office: It was on East 40th Street.

When I arrived at Ebon's office, he showed me a photo of Jeane Dixon and we discussed her and Ruth Montgomery as well. Ebon's evaluation of my writing was favorable and he gave me a check. He also asked me to write a chapter for another book, thus starting me out on my writing career. The dream "sack of gold" turned out to be an appropriate symbol.

In my classes, I ask students to request dreams from their higher self to show them the answer to their questions about life. The dreams often bring prophetic gold to the dreamers.

How should you approach such dreams of promise? Do not assume that the foreseen events will unfold by themselves. It is up to you to project energy to the desired event—to establish contact with that blueprinted possibility—and let the inspiration of your higher self guide you into the hard work necessary to make it come true. You may dream of future opportunities, but making the dream come true requires full commitment

from both the higher and the ego self. The more you work to harmonize the ego with the higher self, the more likely you will realize your dream.

WORLD PROPHECIES

Many people assume that channeled entities, because they are in another dimension, must necessarily excel at predicting future events. A talk-show host asks a channeled entity, "Should we ask questions about the future?" The entity answers: "That would be appropriate." But is it?

My answer is, "It all depends on who is channeling the predictions." If you want to know whether you should give any credence to channeled predictions, you must first know the track record of the channeler. Have they participated in any experiments? Have they published predictions which can now be evaluated? Have friends reported that certain psychics or channelers made accurate predictions for them? It takes years to build up the necessary track record on predictions before credence can be given. A confounding factor is that channeled entities, being totally in another dimension, may not predict timing of material events accurately.

Fortunately, channeled prophecies of disasters, given with

details of timing, seem rarely, if ever, to come true.

Here are some widely publicized channeled predictions for my geographic area of Southern California:

[1986] "The San Andreas Fault will begin to split within the next few years and will wreak havoc... It will begin to divide and parts of California will topple into the sea...[I would have noticed. This prediction was made before 1963 by a Sacramento clergyman. Dr. E. R. Lindsay. He claimed it would happen in 1969. This has been repeated by many psychics and channelers who keep pushing the date forward. The prophecy was never made by Edgar Cayce, as many seem to think.]

[1987] "Between the close of November...December 1987, you shall see some earthquake activity reaching 3 to 4 on the Richter scale in the center of the city of Los Angeles in the early morning hours." [No earthquakes at all have been centered in Los Angeles, but interestingly an unknown fault was discovered about that time which runs through downtown Los Angeles.]

[1987] "A terrible earthquake will hit Los Angeles on August 17, 1987." [The so-called Harmonic Convergence happened with no physical earthquake.]

[1988] "According to Nostra-

damus, a great earthquake will level Los Angeles around May 20, 1988." [Actually Nostradamus never said that. He makes no mention of the year 1988 nor Los Angeles. Interpreters who say that the "New City" means Los Angeles should know that the "New City" is Naples, short for *Nea Polis*, "New City" in Greek.]

Predictions for a great earthquake in Los Angeles seem to be crop up every few months. Scientists estimate that indeed such a quake could happen within 30 years—but cannot offer even general dates. People who interpret old prophecies of earthquakes or channel new prophecies from entities all begin with the question of *when*. Our time sense, however, is in our logical, left brain, while channeling operates mostly through the intuitive, right brain. It takes a great deal of practice to be able to access information about time in predictions.

I have been honing my predictive time sense for 20 years. When I was asked in December 1987 when and where the next major earthquake would occur in Southern California, I was able to make a reasonably accurate prediction (registered with the Central Premonitions Registry in New York City and a Los Angeles reporter):

"[Dec. 18, 1987] In June 1988, a

major earthquake will occur near Bakersfield, California, and will be felt for 90 miles."

On June 11, the headline of the Los Angeles *Herald-Examiner* was: "A Major Jolt, Only Minor Damage." On June 10 a 5.2 quake hit on a fault 33 miles south-southeast of Bakersfield. It was felt more than 90 miles away. It was the largest earthquake in Southern California since the time of the prediction—and was termed "major."

[Editor's note: A signed statement by the Los Angeles reporter verifying the above prediction is on file with FATE.]

Since people always ask me about my prediction of the time when a Big Quake (8 points or more on the Richter Scale) will affect Los Angeles, my answer is: not before the year 1999.

EDGAR CAYCE AND MELTING POLAR ICE CAPS

Edgar Cayce's famous prophecies of a pole shift, possibly caused by the melting of the polar ice caps, has been repeated by countless psychics and channelers (John White's 1980 book *Pole Shift* lists some of them). I first learned of Cayce's pole shift prophecies in 1966 and searched the periodical literature to see if scientists were recording any rise in the ocean temperatures that might melt the polar ice caps. I

could not find much then. But now, 20 years later, the news is full of reports of scientific predictions of the warming of the planet through the greenhouse effect—which could melt polar ice and raise the oceans.

A 1982 scientific report (Los Angeles *Times*, Jan. 8, 1982) says the oceans could rise 18 feet if the Antarctic ice sheet melts. One expert says, "No one knows how rapidly that can happen. It could be fifty to two hundred years."

Other scientific estimates make it as little as a four-foot rise in ocean levels during the next century.

I believe that Cayce's prediction refers to a gradual geological process, and that Cayce's date for this—around the year 2001—should not be taken literally. His predictions of earth changes for earlier years have not been fulfilled in those time periods.

In October 1988, I had a telephone call from a group who channeled the prediction that the pole shift would be in March, 1989. What did I think? Relax, pole shifting is a long process. If

it begins to happen, we will have a very long time to adjust to it.

Present-day channelers who are predicting a cataclysm may be reading out-of-date Akashic records.

HOW TO SEE YOUR OWN FUTURE

You may request from your higher self a dream at night to



Project yourself into the future where you are being acclaimed for your accomplishments in your chosen field. If as you watch this picture you have emotions that say, "Yes, this is absolutely possible. I have seen it. I feel it," then you know that is the correct direction.



show you the direction to go, or sometimes the direction to go away from. You may be able to hear from time to time the words of your higher self that will give you simple directions and instructions. It may not tell you the final outcome but it will certainly

tell you the direction to go. You may be able to experience inner visions of desired events in the future if you ask for them. This would be like daydreams but would consist of more refined symbolic pictures that would give you some hints of that direction.

There is a simple technique that you might be able to use: imagine yourself in the future doing a certain thing. Suppose you want to be a composer or a writer. Project yourself into the future where you are being acclaimed for your accomplishments in your chosen field. If as you watch this picture you have emotions that say, "Yes, this is absolutely possible. I have seen it. I feel it," then you know that is the correct direction.

If, on the other hand, the whole picture seems ridiculous and there is no emotional contact with that future, it is more likely a pipe dream—a fantasy inspired by the ego. If it is your ego that is being gratified but nothing has been accomplished, then you know for sure it is a pipe dream.

For every 24 hours you spend in your daily activities, you should spend about ten minutes considering the future. If you understand that the future is created in part because of what you see, then you will understand how important that can be. The

future is not like a train which comes at a steady pace, and which will arrive with or without your being there. Each person has a separate vehicle of transportation, so each person must pay attention to his soul's journey through life with foresight from time to time.

EXERCISE IN PROPHECY

1. Select a specific time in the future, say, October 15, 1990.

2. Relax, free your mind from distractions, and say, "I want to see a picture of what I will be doing on October 15, 1990."

3. Sit quietly for five minutes and let impressions come to mind.

4. Draw what you see and describe what you feel. Do not attempt to guess what it means; just make a record of what you see. After you have finished recording your imagery, you may then interpret the meaning.

5. Make notes and put them away for comparison with events around the target time. Ask yourself: "Does the future event give me an idea for some present action?"

If so, get busy!

Editor's note: This article was excerpted from the book Doorway to Higher Consciousness, Copyright 1989.



MY PROOF OF SURVIVAL



by the Readers

MOTHER REMEMBERS

By Mary Miller

My mother, Mary Wellington, lived with me at Mt. Effort, Pennsylvania, for 14 years after she became ill following a stroke. She became completely dependent on me. She also suffered from dementia and was incontinent.

One day while I was cleaning her room, she suddenly looked up at me and in a clear voice said, "Don't forget I love you and appreciate what you do for me."

I was surprised as she seldom said anything.

She passed away on April 23, 1984, at the age of 84.

A year after her death I came down with pneumonia and was very sick. My husband went to the drugstore to get me medication.

I had a high fever and fell asleep. When I woke up there was a damp cloth on my head. However, there was no one in the house to put it on my head,

because my husband was still at the drugstore.

I did not mention the incident to him when he returned. That



Mary Miller and grandson Shane

night he woke up about 2 A.M. and saw my mother standing by the table checking on my medication. She was standing! This was odd because my mother had been confined to a wheel chair.

I know now that she is watching over me like I watched over her for 14 years.

FATE will pay \$25.00 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper (dot-matrix draft mode or script not accepted). They may be mailed to FATE Survival Editor, P.O. Box 64383-F9008 St. Paul, MN 55164-0383. Manuscripts must show author's name and address and include a stamped, self-addressed return envelope.

I miss her. I still feel her presence when I am ill or depressed.
—*Mt. Effort, PA*

MY FRIEND'S LAST VISIT

By Marilyn Broad

My husband Gary and I were friends with two older ladies named Emily and Ruth Newby. Emily never married. Instead, she devoted herself to her parents and later to her borderline retarded sister, Ruth.

The night Ruth died in the spring of 1982, I had a feeling that I should call Emily. She was in the hospital for tests. Her sister-in-law Wanda Newby answered the phone. I heard Emily shrieking in the background as Wanda told me quietly, "Ruthie died tonight. We've just told Emily. Call back later."

I told my husband. We both cried. A few hours later our dog Muffett and I went to bed. Gary, who was by now asleep, did not awaken.

Later that evening Muffett and I were awakened by a cold gust of wind. Muffett jumped up off her bed and onto ours shaking. The next thing I saw was our friend Ruth surrounded by a white light. Her hair was styled much differently from her normal hairdo, and she had on a blue gown. She spoke telepathically to me and said, "Tell Emily it's all right and to not worry

about me." Then she suddenly disappeared. Muffett settled back down and we both fell asleep.

We took Emily to the viewing as we didn't want her to be alone. Emily commented on how much she disliked how they had styled Ruth's hair. It didn't look like a style Ruth would wear. She was glad it had been decided that Ruth would be buried in her blue gown because her sister had loved it so.



Marilyn Broad

I told Emily about my visit from Ruth. We both believed in life after death, so it wasn't any surprise. Somehow it comforted her just as it was intended to do. I was happy about that.

We never saw Ruth again, but I'm sure she's at peace and I was glad to help her.—*Wharton, NJ*

COUSIN ROSS' FAREWELL

By H. Straud Britt

My cousin Ross Britt and I had always been close. He was not only my cousin but my best friend. When he died suddenly in 1959 from a freak accident, I felt a great loss.

As young boys we used to sit at my mother's table in Berkeley and talk about life and death. I was afraid of dying, but Ross had a different opinion.

"Straud, we're going to a better place when we die. Heaven's going to be wonderful!" My cousin's face would light up with delight. Since we'd had no religious training, I wondered how he knew about "a better place."

"I don't believe you, Ross," I said, unhappy to be talking about death. "Once you quit breathing, you're dead."

My cousin laughed. "Tell you what. When I die, I'll come back and bid farewell to you. Matter of fact, I think I'll meet you at the Claremont Hotel and say good-bye."

He always loved to visit that grand old hotel. We'd sometimes sneak into the lobby and watch the people come and go. Ross especially liked the elevator, and would sit for hours watching people get in and out of it.

"Sure, Ross, I'll be looking for you." We both laughed, secure in the belief that our deaths were

many years away.

Ross died shortly thereafter. He'd been out riding his bike when a small girl crossed the sidewalk pulling her wagon. To avoid hitting her, he swerved and ran into a parked car, hitting his head on the bumper. He was hospitalized and died in February 1959 without ever regaining consciousness.



H. Straud Britt

I suffered through the funeral, trying to adjust without my best friend. Some mornings I'd get up and reach for the phone to call my cousin, only to remember that there weren't any phones where he was.

Six months after Ross' funeral, my Aunt Pearl Richardson asked

me to lunch. By coincidence, she took me to eat at the Claremont. I was excited over being invited to such an extravagant place to eat. More importantly, I knew I'd feel close to Ross there. It was just the thing to lift my sagging spirits.

During lunch, Aunt Pearl asked me about Ross. She knew I missed him terribly.

"He said he'd come back to haunt me, Aunt Pearl. And right here in the hotel." I felt tears stinging in my eyes.

"Who knows, Straud, maybe you will see him one day." Aunt Pearl was a very religious woman and believed in the afterlife.

I shook my head. "It would be nice, but I doubt it."

We finished our meal and Aunt Pearl excused herself and headed to the ladies' room. I wandered into the lobby where Ross and I had so often sat and watched people. As I walked down the hall, I saw the elevator doors open for a young boy who was waiting for it. The boy stepped in and turned to face me, smiled broadly, and waved. Then the door closed and the elevator made its ascent. I stood still, terrified but somehow happy. *The boy in the elevator was my cousin Ross.*

To this day, I believe it was Ross and that he came back to say farewell from the place he loved so much, the Claremont Hotel.
—McCloud, CA

A SIGN FROM BEYOND

By Joanne L. Kuci

It was a hot summer day in June 1966 in Chicago. I was house cleaning and thought I would take a break. I opened a can of soda and walked over to the sofa. I sat down to listen to some "oldies but goodies" music. Suddenly I was startled because I could feel the presence of someone near me. I could smell the scent of Balboa, a lotion that my grandfather, Alex Rash, had used to color his hair. I had not smelled that scent since he passed away in May of 1965.



Joanne L. Kuci

I felt a presence close to me, and I could feel the movement of someone sitting down next to me.

Startled, I ran to a neighbor and called my mother, Agnes Kohler, who was very ill. She told me that she dreamed my grandfather came to her and told her to

eat a chocolate bar that he had. He said it would make her better. She said that she did not take it, but that if Pa came back she would because she was tired.

I went down the street to where my husband Feta was working. I begged him to come home because I didn't want to be alone. He laughed at me. I returned home because it was getting late. I finished my work and went to bed. It was 10:30 P.M. Feta, who was now home, was still laughing at my being silly.

It was a hot night, but suddenly I was cold as ice. I turned to my husband who was trying to watch the news. I begged him to take me home to see my mother. I told him that I felt that if I didn't go, I would never see her again.

He tried to calm me by prom-

ising to take me to see her in the morning so I could stay with her all day. I told him that tomorrow would be too late.

Just then the doorbell rang. Feta went to answer it. The room, once cold, had now become warm again. He returned to the bedroom. He had tears in his eyes and his face was ashen. He wouldn't look at me. He told me to remain calm and get dressed because he was taking me to see my mother.

The visitor at the door was his cousin Rubin with news that my mother had just passed away.

My only thought was that she *had* eaten the candy bar, and my grandfather had visited with me earlier to let me know that she would be with him.—*Katy, TX*



THE SPIDER THAT SAVED SCOTLAND

By Sam Ewing

Robert the Bruce was crowned King of Scotland in 1306. He had hardly taken the crown when his military forces were attacked and overrun by the English. He was driven from the country into Ireland. Six times he and his army were routed.

One day a year later, as the discouraged Scottish monarch lay on his bed in a secret refuge on Ratlin Island between Ireland and Scotland, he watched, fascinated, as a spider persistently tried to fix its web to a beam in the ceiling. The spider failed six times in succession.

"Now the spider shall teach me what to do," said King Bruce, "for I also have failed six times."

The spider made a seventh effort, and succeeded.

Fired with a new determination, he left his hiding place, gathered 300 fighting men, and in a surprise midnight raid captured the English garrison in Turnberry Castle. He then built up an army and spent two years fighting until he made himself master of all Scotland.

And all thanks to a spider that wouldn't give up.



REPORT FROM THE READERS

by the Readers

LETTER OF THE MONTH

Each month, FATE editors choose an especially noteworthy letter to share with our readers. The writer of the letter receives \$10.00 for his/her fine efforts.

This is my response to the opinion letter by Russel Fidler (*Report From the Readers*, FATE, May 1990). I have resisted responding to letters of similar ilk in past issues, but cannot any longer.

The Supreme Court decision that Mr. Fidler quotes is just enough to justify his view. The entire quote from the Holy Trinity Church vs. U.S. that sums up the decision of the then six justices is:

"...these and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

Notice, the justices had nothing more substantial than "unofficial declarations" and "organic utterances" to support their decision. There was no concrete foundations having been founded on

Christian principles. Further, it is not within the powers granted to the Supreme Court to change the Constitution and declare this nation as being a Christian nation.

There is today, as then, a plurality of religions in this country and our Founding Fathers, in their wisdom, could not in fairness to all others single out a particular belief and declare that this nation was founded on those principles.—*Lonnie D. Mason, Chicago, IL*

Editor's note: It is not the intention of this magazine to criticize the belief in any particular religion, although at times we may disagree with the opinions stated by a member of a religion. We do not want this section to become a diatribe against any religion. Mr. Mason's letter was actually much longer and included numerous quotes from people such as Thomas Paine, Thomas Jefferson, George Washington, James Madison and Benjamin Franklin that support his contention

These columns of FATE are set aside each month for your comments. Send your neatly typed opinion of articles, columns, and stories of unusual occurrences to REPORT FROM THE READERS, FATE Magazine, P.O. Box 64383-F9008, St. Paul, MN 55164-0383.

that the United States was not founded on Christianity.

This should not, however, be seen as a critique of Christianity, nor should it be seen as lessening the import that Christianity has played throughout our history.

A LETTER FROM

LINDA MOULTON HOWE

In the May 1990 FATE column by Jerome Clark (*UFO Reporter*) subtitled "Spying on the Kooks, Part III," I am one of the subjects. As a graduate of Stanford University with a Master's Degree in Communication (documentary films) and as a TV journalist since 1970, I expect that responsible media will interview all subjects discussed in a story and will cross-check facts with the subjects and other sources as much as possible. However, in this case Mr. Clark never talked to me at all about this article.

But I appreciate his reinforcement of one important fact when he wrote, "Doty was not telling the truth when he disputed Howe's version of their meeting. Bound by a security oath, Doty could not speak freely." This means Doty lied in 1989 correspondence to UFO researchers when he denied showing me a briefing paper. The reference is to the April 9, 1983 meeting I had with Air Force Office of Special Investigations Agent Richard C.

Doty in the AFOSI office at Kirtland AFB in Albuquerque, New Mexico. I detail that meeting in my 1989 book, *An Alien Harvest—Further Evidence Linking Animal Mutilations and Human Abductions to Alien Life Forms*.

At that meeting, Richard Doty showed me a "Briefing Paper for the President of the United States of America" which described the government's retrieval of crashed extraterrestrial disks and alien life forms since the 1940s. Richard Doty *did* show me such a briefing paper and some of the content was similar to the "Eisenhower document" released by TV producer Jaime Shandera and writer/ufologist William L. Moore in 1987.

So Mr. Clark helps set the record straight. But also in his column are distortions of fact which could have been checked and weren't.

Mr. Clark quotes a statement from Albuquerque ufologist Robert Hastings which is not true. "...Linda Moulton Howe told me that when Sgt. Doty invited her to his office at Kirtland AFB in early 1983 and showed her a purportedly authentic U.S. Government document on UFOs, he identified himself as code-name 'Falcon' and stated it was Bill Moore who had given him that name."

The truth is that at the conclu-

sion of the meeting at AFOSI with Richard Doty, he told me to expect phone calls from certain named people who would arrange for me to screen the historic footage of disks and extraterrestrial biological creatures (EBEs). He said, "If you get a call from a 'Falcon,' that's me." Richard Doty *never* said Bill Moore had given him the "Falcon" name or any other name. In 1989, I was disturbed that Mr. Hastings had written and distributed such a complete falsehood without checking its accuracy with me first. I talked to him and he conceded he might have heard such a tale from another source and mixed it with my Kirtland experience. Aside from Mr. Hastings' original error, why didn't Mr. Clark check this second hand story with me for confirmation or correction?

Mr. Clark's article is oddly skewed when he writes about Paul Bennewitz and me. Mr. Bennewitz photographed objects in the Albuquerque skies which he thought were extraterrestrial craft. Mr. Clark and William Moore assert that Paul Bennewitz was the target of disinformation created by Doty and Moore after Mr. Bennewitz reported his UFO findings to Kirtland AFB in 1980.

That Mr. Bennewitz was the target of a government intelligence disinformation scheme, I

have no doubt. When I met Paul Bennewitz for the first and only time in the last week of April 1983, he was a frightened and bitter man who was convinced that he had been purposefully hurt by shadowy forces because he knew too much. He told me he had decided to write a book about his research and would not participate in the documentary I was contracted to develop for Home Box Office.

Therefore, the documentary script outline that I submitted to Home Box Office did not include any segment with Paul Bennewitz. And yet Mr. Clark reports that William Moore and Richard Doty were involved in a counter-intelligence sting operation "against a prominent UFO researcher [Howe] to "confuse" the Bennewitz issue and to "call his credibility into question." Thus, if I, too, was the focus of a government intelligence sting operation because MJ-12 wanted to prevent me from discussing Paul Bennewitz and his theories, MJ-12 didn't have the facts straight about my documentary project.

It would appear that there is a concerted effort by Mr. Moore, aided by Mr. Clark, to tie my research of the animal mutilation phenomenon to Paul Bennewitz. Mr. Clark writes, "Howe, in fact, was inclined to accept Bennewitz's lurid ideas about cattle-and-

human-mutilating ETs and the U.S. government's complicity in these activities."

The fact is that my documentary film, *A Strange Harvest*, was produced from 1979 to 1980—a full three years *before* I ever talked to Paul Bennewitz. And the strange, bloodless worldwide animal mutilations had been occurring since 1967, long before Mr. Doty and Mr. Moore began working on government counter-intelligence sting operations together.

The truths about alien life forms intruding on this planet mutilating animals and abducting human beings are not changed because Jerome Clark, William Moore, Richard Doty and government forces want us to look the other way.—Linda Moulton Howe, Atlanta, GA

JEROME CLARK RESPONDS

Linda Howe's remarks make much of very little.

If she says Richard Doty did not explicitly link Bill Moore with the code name "Falcon," I'll be happy to take her word for it and to apologize for my error. Beyond that, the errors are hers.

Nowhere do I state that "Paul Bennewitz was the target of disinformation created by Doty and Moore." Moore claims not to have been a participant, only a passive observer of the operation

against Bennewitz. Likewise I do not charge that Moore was involved with Doty "in a counterintelligence sting operation" against Howe. There is no "concerted effort by Mr. Moore, aided by Mr. Clark, to also tie my research of the animal mutilation phenomenon to Paul Bennewitz." Nowhere do I indicate that *Strange Harvest* was influenced by Bennewitz or that there were no reported cattle mutilations before Bennewitz appeared on the scene. (In fact, I may have written the first article on the subject in a national magazine. See my "Strange Case of the Cattle Killings" in the August 1974 issue of FATE. Since then I have grown more skeptical of the phenomenon, but that is another story.)

Even as she complains about it, Howe does not dispute my observation that she is "inclined to accept Bennewitz's lurid ideas about cattle-and-human-mutilating ETs and the U.S. government's complicity in these activities." Her *Alien Harvest* is an interesting but woefully uncritical treatment of paranoia-laced stories and rumors on ufology's fringes.

I hope that Howe's last sentence is not meant to be an accusation that I am in league with "government forces [who] want us to look the other way." I like

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to look wherever the evidence points, and I am less sure than Howe is that it points in the sinister directions indicated by Mr. Bennewitz.—*Jerome Clark, Canby, MN*

PROJECT MOHOLE

There was never any intention in Project Mohole (FATE, September 1989, *Beyond the Known*) to drill a hole to the Earth's center, but only to drill through the oceanic crust, some three miles thick, beneath the ocean floor. The idea was to drill to, and, if possible, through the Mohorovic Discontinuity which some seismologists consider to be the boundary between the Earth's crust and mantle. Others believe that it represents only a phase transition: a change in the crystalline structure of the minerals in the rocks at that depth.

This was a perfectly valid scientific objective to pursue. "Neither side managed to build a single piece of hardware." No, only the drilling ship, *Glomar Challenger* and II of the sophisticated drilling machinery needed to drill the ocean floor at depths of thousands of feet! Numerous test drillings were made, though none to the level desired. The project was dropped owing to irresolvable disagreements between the scientists, the drillers and the U.S. Navy.

Concerning the Earth's magnetic field, heat does not destroy magnetism. It destroys the magnetic properties of matter.

A coil of completely non-magnetic copper wire will generate a magnetic field (at any temperature below its melting point) if an electric current is passed through it. This is how many physicists think that the Earth's magnetic field is produced: it is generated by electric currents circulating in the Earth's liquid metallic core.

Finally, if the Earth were to be disrupted in some way, nothing would happen to the "gravitational mechanism of the entire solar system." The *mass* of the Earth, which cannot be destroyed, would still be in orbit about the Sun at the same distance and would eventually coalesce into a planet again. This seems to have happened several times to Uranus' moon, *Miranda*.—*Martin H. Francis, Assistant Professor of Physics and Earth Sciences, Emeritus, South Glastonbury, CT*

JOHN KEEL REPLIES

You seem grossly misinformed about some of the basic material in my column. Perhaps you do not remember how Project Mohole became a national disgrace and was ruthlessly lampooned by Johnny Carson, Bob Hope and other comedians. It began almost as a practical joke by a group of

government engineers who had nothing better to do and it ended only after \$50,000,000 in tax dollars had been thrown away on typical bureaucratic boondoggling. I wrote a number of newspaper features and magazine articles about Mohole in the 1960s and interviewed some of the embarrassed participants. You are clearly confusing later projects with Mohole. Core samples were later taken from the ocean's depths in the 1970s and, in fact, such projects are still continuing. Most of these are stored in New York state. A few years ago I examined them and talked with some of the scientists involved.

You mention the Glomar Challenger, the center of another media scandal in the 1970s. It was developed by the late Howard Hughes in collaboration with the C.I.A. and was originally designed to raise sunken submarines from great depths. It was neither financed by nor affiliated with Project Mohole (See *A Matter of Risk* by Roy Varner and Wayne Collier, Random House, 1978).

As for the other aspects of my column and my tongue-in-cheek foray into the Never-Never Land of astrophysics, since we don't really know anything about the Earth's core, we know absolutely nothing about the true origin of its rather delicate magnetic field.

The multitudinous scientific theories change with each new generation and are all pure conjecture. Extreme heat is hardly a logical solution to the mystery and, as you yourself point out, heat tends to destroy the magnetic properties of matter rather than augment it.

Lastly, we know that the universe runs like a clock and can be disrupted. The displacement or loss of a key component could set off a domino effect that would eventually affect the entire galaxy. But we won't really know until it happens, will we?

You really should try to read my columns in the spirit in which they are written. I do not pretend to be a scientist, nor do I pretend that I can solve all the problems of the universe in a series of very brief columns.

I hope you will continue to read FATE magazine and diligently underline all the phrases you disagree with.—*John Keel, New York, NY*

CAN YOU HELP?

I am collecting accounts of spontaneous paranormal and transpersonal experiences that cover a broad spectrum. The experiences could be traditional (ESP, precognition, telepath, healing, NDE, etc.) or synchronistic experiences, mystical experiences, shared hallucinations or

peak performances.

The quality I am looking for is that they must have occurred spontaneously and that they seemed to be experiences of an intangible transcendent reality with which one is not ordinarily in touch.—*Rhea A. White, Parapsychology Sources of Information Center, 2 Plane Tree Lane, Dix Hills, NY 11746*

In the Occult circles I move in there has been much talk about Hebrew mysteries in general and the Ark of the Covenant in particular. I'm wondering if FATE readers can help me obtain information on the Ark.—*J. Grimes, P.O.B. 4553, Zanesville, OH 43702-4553*

VANISHING AIRPLANE

The *Beyond the Known* column (FATE, May 1990) in which John Keel discussed mysterious disappearances rang a bell. I refer to his mention of the airplane that flew into a tiny cloud and never reappeared.

In 1944 I was an Air Force officer (Army Air Corps) flying in the right seat of a B-25, the lead ship in a vee formation of three planes. We were on our way to a bombing target in northern Burma from our base in Assam, India. We had to cross the Naga Hills bordering India and Burma.

We were safely clearing the

jungle below by 4000 feet when we began to encounter small, cumulus clouds that suddenly appeared at our altitude. Otherwise, the air above and below us was clear with unlimited visibility. In my position I had the right wing-man in sight constantly, except for the brief instant he was in one or another of those small clouds, which, let me emphasize, were hardly big enough to conceal a B-25.

Suddenly, the right wing-man entered one of those clouds and did not reappear. There just wasn't time for him to maneuver out of my sight. He simply vanished.

I grabbed my pilot's sleeve and said "Reynard's gone," referring to the pilot of the plane that vanished. Immediately, we turned and began searching, looking up, down and all around. Nothing. We were not yet within the range of enemy fighters.

We broke radio silence to compare notes with the remaining wing-man about what we had observed. It was surmised the Reynard had somehow made a sudden turn and managed to get out of sight—planes don't vanish in mid-air.

When we returned to base, mission completed, Reynard's plane and crew had not turned up and had not been heard from. Regardless of thorough searches by jungle rescue units—which

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included the first operational helicopters—that B-25 was never seen again—*Stuart C. Burdick, Coos Bay, OR*

MORE ON THE COCKROACH CURE

All creatures communicate by telepathy. This means that they do not understand the words, but they do understand the meaning of the words.

Yes, Dortha (*Report From the Readers, FATE, March 1990*) the cockroaches did sense that you meant what you said. That is why they left.

Telepathy operates at all levels including on plants, pets, and probably microorganisms.

Perhaps animals are frightened just before an earthquake because they sense the panic experienced by "entities" deep down in the Earth where the initial stages of the "future" earthquake have already occurred.—*Ralph W. Strong, Las Vegas, NV*

GULF BREEZE QUESTIONS

I read the Gulf Breeze UFO article (*FATE, February 1990*) and felt that the sightings and close encounters of the third kind seemed legitimate, even if they were spooky and downright unfriendly.

Then skepticism started gnawing at me. First, "Ed quietly slipped out of bed to avoid dis-

turbing his wife." Get real! Aliens travel across the universe to Ed's back yard and he doesn't bother to wake up his wife. Nice guy! I'll bet if the neighbors couldn't sleep and stopped by for a visit at 3:30 A.M. Ed would have his wife up and perking coffee pronto. Second, these visitors, assuming they exist, could probably incinerate New York City or Los Angeles by pushing a button. It bugs me just a little that Ed would stand there, representing me and mankind, with a wimpy little pistol. What a reception for those who came so far to see us.

Am I skeptical or just irritated?—*Greg Smith, Morton, WA*

PROOF OF REINCARNATION?

Hans Holzer's article, *Proof of Reincarnation* (*FATE, April 1990*), offers evidence of past life memories, but not necessarily of reincarnation. It depends on how you interpret the evidence in the light of current metaphysical theories.

Since all consciousness is interconnected, it is difficult to ascertain where your individual consciousness leaves off and where group consciousness begins. You do not even know if "your" thoughts are yours or those of God.

Reincarnation also denies the uniqueness of every birth resulting in a new soul. The universe

is eventuated from moment to moment as an eternal creation of God. The only way to reincarnate individually is by "possession."—Richard L. Weinstein, Jacksonville, FL

INFORMATION PLEASE

I am looking for any news articles on the death of Randall N. Baer. Baer was an advocate of the the New Age Movement and wrote several books on crystals. He later denounced the New Age after converting to Fundamentalism. Several days before an anti-New Age book he wrote was ready for distribution, his car went off a 350 ft. precipice near Del Norte, Colorado.

I need to know full information on this before those who seek to silence the New Age make this a rallying point.—Rev. Steven F. Scharff, Box 5004, Hillside, NJ 07205

THE S. I. —

A COMPANION TO FATE?

I am perturbed with the continuous banter exhibited by FATE and the *Skeptical Inquirer*. Does it really serve any purpose to continuously deride each other's publication? The field of the paranormal is a difficult one in itself without experts bickering back and forth. I write this letter to you and not the *Skeptical Inquirer* because it seems your



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readers are bashing the magazine unmercifully without ever giving it a chance.

While *SI* does contain articles by hardened skeptics, there is still a lot of material that can be of interest to the FATE reader such as exposing frauds, hoaxes and offering scientific explanations for extraordinary problems. The magazine serves as a companion piece to FATE. While I admire your open minds to paranormal activities, I also value the hard-edged skepticism of *SI*. Both magazines present their material professionally, and by reading both I can make up my own mind.—Joseph Olszewski Jr., Philadelphia, PA

The nature of philosophical and scientific discussion is that people with opposite opinions make them known and support them as forcefully as possible. The "continuous banter" between FATE and *SI* is good for free dissemination of information and ideas.

FATE has no desire to deride the *Skeptical Inquirer*, but we will point out when individual writers in the magazine distort or misinterpret reality to suit preconceived concepts rather than changing their view in order to explain the data.

Time and time again, FATE has exposed frauds, hoaxes and

fakes, but we have also presented things which cannot be explained by standard methods.

We suggest that you send a letter to *SI*, telling them to advise people to read FATE along with *SI*, as they make good companion magazines. Experience has shown that CSICOP and its *de facto* subordinate bodies, as well as its voice, the *Skeptical Inquirer*, do not want alternate opinions heard, at least not without their commentary.

There is no other strong, national voice standing up to these people. That is why we have taken a hard line. FATE, however, is produced for the pleasure of our readers. So let us know: do you want us to continue pointing out errors among the so-called skeptics or would you rather we ignore them? Please write in and let me know personally.—Donald Michael Kraig, FATE, P.O. Box 64383, St. Paul, MN 55101-0856

A CHANGED SKEPTIC

Until the summer of 1964 I did not believe in any form of psychic phenomena. However, that year I had a near-drowning incident which caused my mother and I to share an ESP experience.

I would like to know how to go about checking on deaths which have occurred in a particular house and information about

those departed. Also, how can one tell when one is seeing a ghost or experiencing a precognitive manifestation? I need help.
—Mary P. Burruss, 3510 Silver Park Dr. #6, Suitland, MD 20746

OPINIONS ON FATE

I am responding to your request for opinions on the March 1990 issue of FATE. I approve of the new cover and spine format. It is a good point to have the lead article title on the spine for easy reference. Also, pay increases for submissions are overdue and welcome.

I don't know where John Keel (*Beyond the Known*) got the idea that the fugo balloons were some great national secret during the war years. My wife, born and raised on a farm in central Oregon, knew all about them. She even says one crashed to Earth. The small fire that ensued was handled by the locals and was of such insignificance it probably didn't even warrant a mention in the local paper. As a youth in Chicago, I remember knowing about them at the time as well.

I do not appreciate Mr. Keel's attempts to confuse the fugo balloons with UFO artifacts as described in Mr. Streiber's book.

I can't wait for the continuation of Jerome Clark's series (*UFO Reporter*). Why is it so hard to believe that all reports of UFO

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activities, alien contacts, etc. are real and not the work of kooks?

I have held the belief that a lot of valuable information was sequestered behind the "closed doors" of mental institutions (*On the Psychic Frontier*). More of this information should be made known to the public.

I like the way Mark suggests the possibilities of where strange creatures might hide (*Our Strange World*). 'Way to go, Mark! Hang in there!—*Charles V. Blaine, Eugene, OR*

MORE ON THE FUGOS

John Keel's article on the fugo balloons was interesting to me because I lived through this event.

I began school in Nanaimo, BC, Canada, and we were taught to watch out for bombs, incendiaries or whatever that were known to have been dropped by balloons from Japan. We were taught not to touch anything we found in the forests and what floated up on the beaches (fish-net floats from Japan also had other "stuff" that would kill and maim).

Some forest fires were attributed to these balloon-born fire bombs, but the information was never withheld from us. We were told up front that these balloons were coming over from Japan by the hundreds and to be aware of

their existence.

It was interesting to hear that some of these things lasted so long and were found so far afield.—*Barry Cave, Houston, TX*

POW-WOWS

Years ago, in our section of S.E. Pennsylvania, there were gifted people who were called "Pow-wow doctors" and had the gift of healing. This practice seems to have gone out of style, and I am anxious to find someone in our area who still practices "Pow-wow."—*Elizabeth A. Long, Denver, PA*

CLOSING A WINDOW

I read with interest the article *Closing a Window in Charlesgate Hall* by Tracey Libby (FATE, February 1990). It seems fitting that Emerson College should have a mysterious dormitory since I assume the college was named for Ralph Waldo Emerson.

Emerson is quoted in Richard M. Bucke's classic book, *Cosmic Consciousness*, and in *Oversoul* Emerson wrote of transcendence.

With reference to the use of the Ouija board, please dispel the idea that its messages are evil and threatening. Most messages are not, however they may reflect the beliefs of those using it. It is a slow and cumbersome tool, but not to be feared unless used improperly. The same can

be said of a powered hand saw.—*Esther VM Hamel, St. Ignatius, MT*

MORE ON COCKROACHES

Tell Dortehea Streeter (*Report From the Readers, FATE, March 1990*) that she is not alone.

I simply will not live with a cockroach or any kind of bug. When I moved into an apartment over four years ago it was overrun with the filthy little creatures!

I remembered from the Bible that God gave us dominion over all creatures, so I thought I'd try it. I yelled at the roaches that they were not welcome there for it was my home, and if I saw any of them around my apartment I would kill them on sight.

They left and I didn't see any more in my apartment, but I did see them in the neighbors' apartments. I still didn't see any when I moved out three years later.

I don't understand it, but it worked.—*Doris Pfeffer, Belleville, IL*

PROOF OF UFOS?

The most convincing evidence, to me, for the existence of UFOs is the research done by an elementary school teacher and MENSA member, Miss Marjorie Fish.

continued on page 114

REPORT FROM THE READERS



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BOOK REVIEWS



SECRETS OF THE SOIL

By Peter Tompkins &
Christopher Bird

Harper & Row, New York,
Hardcover, 1989, 470 pgs., \$24.95

Malnutrition begins with the soil and our soil is, according to Tompkins and Bird, is dangerously malnourished as seen by the crop yields that have doubled and tripled in past decades while their nutritive quality has progressively diminished. The culprit is the alleged overuse of fertilizers which are now so widespread that the authors claim there is virtually no clean soil or water whatsoever left anywhere on the planet.

There are many remarkable facts and theories in *Secrets of the Soil* that will surprise you. For example, plants naturally have a resistance to infection, and diseases are a symptom of a weak plant—not the cause. Weeds are also an index of the soil's quality and grow in response to what is lacking in the soil. Insects are viewed as disposal crews summoned by sick plants and soil,

and naturally repelled by healthy soil and vegetation. Poisoning the weeds or the pests is "Killing the messenger." Bird and Tompkins demonstrate conclusively that industrial wastes (a.k.a. pesticides and fertilizers) used to kill weeds and insects deplete the soil of its natural abilities, resulting in nutritionally poor food with high chemical pesticide content.

Secrets of the Soil introduces a crew of agriculturalists who provide alternative ways to grow nutritious, healthy food. Among them are Charles Walter, Jr., with his newspaper, *Acres U.S.A.—A Voice for Eco-Agriculture*; Alex Podilinsky, founder of the Biodynamic Farming Association in Australia; Dan Carlson and Gabriel Howarth with their use of "Sonic Boom" growing 10-pound beets; John Hamaker with his use of gravel dust to remineralize the soil; Dr. Philip Callahan with his discovery that round stone towers collect and store "paramagnetic" energy which can increase the size and quality

of crop yields; and T. Galen and Sarah Hieronymus with their use of radionics to rid gardens of pests and rejuvenate the soil.

Secrets of the Soil is an encyclopedia of hope for those who want practical methods to return our planet to the paradise it once was.—*Dr. Robert R. Hieronimus, Ph.D.*

OTHER BOOKS OF INTEREST

OUT OF BODY ADVENTURES

By Robert Stack

Audio Renaissance Tapes, Inc.,
Los Angeles, CA

Audio cassette (1 hr.) and 32-pg.
booklet, 1989, \$9.95

For years I've attempted to have an out-of-body experience at will, but have always had trouble. Despite all my reading on the subject, I still have some unresolved fears about the "unknown." Stack's program forced me to examine my fears and go past them.

The "Astral Adventure Guidebook" is a workbooklet in which you can explore fears and preconceived beliefs, formulate your own affirmations and visualizations, and begin to create the proper mental climate for inducing out-of-body experiences.

The tape does not repeat what is in the booklet. Stack talks about his own OBEs, the benefits

of the OBE, and provides five different techniques for practicing Astral Projection in your sleep. Many sources claim this is the easiest way to begin. He also discusses lucid dreaming, and emphasizes the importance of dream work.

Stack admits that it may take you a few days or a few months of working with the techniques to gain proficiency. Too much of the current New Age literature promises instant gratification but seldom delivers. I appreciate Stack's honesty.—*Tracy Whartman*

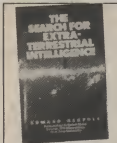
THE SEARCH FOR EXTRA-TERRESTRIAL INTELLIGENCE

By Edward Ashpole

Sterling Publishing, New York,
Hardcover, 1989, 170 pgs., \$24.95

After the flood of contactee and government cover-up books that appeared at the end of the last decade, many in the UFO community felt that the subject had been beaten to death. These books, however, linked many people worldwide who believed they had experienced a similar occurrence. The books also drew the critics out of the skeptical quagmires, finally forcing them to examine the issue more closely. Now the director of the SETI (Search for Extra-Terrestrial Intelligence) Observatory at Ohio State takes a step in a new direction with a scientific
continued on page 112

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Edward Ashpole THE SEARCH FOR EXTRATERRESTRIAL INTELLIGENCE

Imagination-grabbing look at the biological, astronomical and philosophical background to the searches by radio astronomers for evidence of life and intelligence beyond the Earth—known as SETI. From NASA to Harvard to around the world, the search is on, growing rapidly in its scope and power. Hardcover, 170 pp., color photos, \$24.95.

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continued from page 109
look at new evidence suggesting life on other planets.

Today's superpowers are armed with radio telescopes and computers that make ET studies of previous decades look pallid at best. Their research points to the possibility of such things as life on Europa (a moon of Jupiter), space colonization, indefinite longevity and other factors that could either turn us into ETs or bring ETs to us. Ashpole describes these findings in this book, disproving or exploring many theories for the possibility of intergalactic communion. Although it borders on science fiction in some spots, this book at least lets us examine both the viable and ridiculous ideas we have to explore if we hope to find life "out there."—*Steve Deger*

VISIONARIES AND SEERS

They Saw Tomorrow

By Charles Neilson Gattey

Prism Press, Dorset, England
Softcover, 1988, 290 pgs., \$12.95

Here is an inside look at famous seers such as the Delphic Pythias of ancient Greece, Nostradamus, Dr. Dee, Cagliostro, Cheiro, Mlle. Lenormand (the psychic who advised the Empress Josephine), Ernst Krafft (alleged to have been Hitler's personal astrologer), and others.

Many biographies have been

written about these famous visionaries, and the facts of their lives and predictions are commonly known. This book was interesting because it presented so many behind-the-scenes details about their personal lives, including some of their predictions that have not come true.

Many of the earlier seers had difficult lives and existed in trying times for psychics. They were ridiculed, imprisoned and often lived in poverty, with the exception of Cheiro who had a more glamorous life. Dr. Dee's assistant, Kelly, bullied him into wife swapping.

I felt that Gattey's earlier chapters on seers were better documented, more complete and interesting than his 20th century accounts. I thought the case for Hitler's alleged astrologer Krafft was weak and could have been omitted.

The juicy gossip was fun, and held my interest throughout.
—*Phyllis Galde*

BLACK ELK

The Sacred Ways of Lakota

*By Wallace Black Elk &
William S. Lyon, Ph.D.*

Harper & Row, San Francisco, CA
Hardcover, 1990, 193 pgs., \$16.95

With few exceptions, Native American shamans have kept a low profile throughout the past three centuries. They were known

only to their own people and served them as links to spirituality and the preservation of their heritage. One of the few who risked public recognition was Nicholas Black Elk, whose life and philosophy is explored in *Black Elk Speaks* (1932) and *The Sacred Pipe* (1953).

This book is the story of Wallace Black Elk, who, although not a blood descendant of Nicholas Black Elk, was his spiritual descendant. Nicholas was one of the 11 "grandfathers" who taught Wallace the ways of a shaman.

From his first vision at the age of five, Wallace Black Elk spent all his time among the old ones, his own grandparents and the other elders of the Lakota, whom he calls the Earth People.

Co-author Lyons has preserved the flow and rhythm of the spoken language of these people of the prairies. Unlike the many books that preach death and destruction, there is a sense of peace and hope flowing through this narrative that gives hope for the future.—C.C. Helgeson

THE ART AND PRACTICE OF ASTRAL PROJECTION

By Ophiel

Samuel Weiser, York Beach, ME.
Softcover, 1986, 130 pgs., \$7.95

The main point that Ophiel presents here, and drives home again and again—is that there are

many ways to reach the astral. To master occult arts one must become an artist, perfecting an art technique and then letting the inner being out to work within that technique. I don't accept the validity of any occult book that does not at least acknowledge this at some point. Whether you are talking about astral projection, telepathy, clairvoyance or some other psychic faculty, you are dealing with perception, and your perception is completely unique.

Here Ophiel presents various means of projection; the reader is encouraged to experiment with each to discover which works best for him or her. He begins with the "little method," a fully-conscious technique great for those with little AP background or whose fear of letting go inhibits their success on this plane.

Next he explains the dream method, great for those who can have wonderful dream journeys but have trouble believing that it can be done consciously. The Body of Light method, used commonly among ceremonial magicians, is explained for those who begin their astral work from this background. Finally, he explains the "symbol method" known also as the method of Tattwa symbols. I liked this book's open approach.—Steve Deger



continued from page 107

Miss Fish made colored-beaded, three-dimensional models of Betty Hill's star map, taken from *The Interrupted Journey*. These models indicate Betty Hill's map could not have been drawn from Earthly astronomical knowledge of that time.

Does any reader have further information on Miss Fish's work?
—*Georgia Hardisty, Dana Point, CA*

OOBE

I would like all FATE readers to write to me if they have had an out-of-body experience. Was it frightening or enjoyable? Tell me as much as you can remember. If you enclose a business-sized SASE, I will send you some information on how to induce them if you request it. —*Eric Moeser, 251 W. Ash Ave. Burbank, CA 91502*

SEVENTH SON

I am writing to request your help in locating books on the Seventh Son. If there aren't any books on the subject, I would like to know that, too. Also, is there any place that I may purchase or borrow these books?—*Manzer Belanger, Jr., P.O. Box 117, St. Francis, ME 04774-0117*

UFO HUNTING

Your March 1990 issue of FATE really grabbed me when I

read the article *UFO Hunting with Betty Hill*.

In January I had a similar experience near our little town of St. Maries, Idaho. I had just left my office to drive home to my place in the mountains ten miles from town.

The night was rainy and extremely dark. I had just thought to myself how alone I felt and how quiet it was along the road. There were no lights of any kind.

Suddenly, I saw two headlights in my rear window. They were so close that they could have touched my car. Startled, I veered to my right and dimmed my high beams to allow whoever was behind me to pass. The lights, however, had disappeared. I looked around, and I was alone.

Your article opened my eyes to the fact that I had probably experienced a UFO sighting. Whether this is related or not, ever since that night I have had mild daily headaches, whereas before they were uncommon to me.—*Arlene Grose, St. Maries, ID*

PREDICTIONS

ON THE RADIO

Last December 17, I was listening to the radio. On the news there was a special report from the Erie County Sheriff's Department.

"A fireball was sighted in the
continued on page 127

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continued from page 114

night sky over the Western New York area. Members of the Sheriff's Department and others watched it going over. It was extremely bright and lit up the night sky. It caused a slight Earth tremor as it went over the area."

The report said that the fireball had occurred the previous night. A representative from the Sheriff's Department was describing the event. It was such an interesting report that I wrote it down right away.

The next day I called a few places, including newspapers, radio stations and even the Erie County Sheriff's Department. None of the places I had called knew of any such report!

Will the event that I listened to on the radio happen in the future?—*Theresa M. Arlington, 652 Norfolk Ave., Buffalo, NY 14215*

HOLY GRAIL

After reading *The Search for the Holy Grail* (FATE, March, 1990) I spent the morning searching the corners of my mind and bookshelf! It was such an interesting article I went on to read about the King Arthur legends and was surprised to learn that some say the pure Sir Galahad was "taken up to heaven."

King Arthur's father was King Uther Pendragon of Briton. Learning this, my roving mind

recalled an article I copied from FATE about a police patrolman who was taken aboard a UFO. The crew had an emblem on their uniforms of a snake with wings. Was this a dragon (as in Pendragon)?—*Marie K. Hicks, Rancho Cordova, CA*

A PSYCHIC ABILITY

At any given time, with no set frequency, I will meet someone, or talk to them on the phone. I will have never met or talked to the person before. Suddenly I will see in my mind a clear, crisp picture of either them, or a place such as a house, street or building. The feeling is overwhelming and I am "forced" to tell them what I see. They say I have just described their house or them!

For example, I was on the phone with a woman across the country, waiting to talk to another lady. I was looking at a document which the lady I was waiting for had signed. Suddenly, I was describing the second lady to the first, including what she was wearing that exact minute.

It turned out that the second lady was the daughter of the woman I was talking to.

Can someone explain how this can happen? I want to apply it to win the lotto.—*Dan Delancy, New Preston, CT*



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